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The Berean CHRISTADELPHIAN

A Christadelphian Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

Edited by W. J. WHITE and B. J. DOWLING.

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EIGHTPENCE.

Jews and Gentiles in relation to the New Covenant and the blood thereof

By Dr. John Thomas.

We come now to the consideration of the difficulty seemingly involved in Paul's doctrine when regarded in the light of Ezekiel's testimony. Jesus is now the High Priest of God, and the only one that exists, or ever will exist in relation to man. He has had no rival since the Mosaic Covenant "vanished away." He is God's High Priest for those, both Jews and Gentiles, who have been reconciled to God through His name—that is, who believe God's promises concerning the Kingdom, and the things concerning Jesus, and have been united to His name by Baptism. This is equivalent to saying, who have been reconciled through the belief and obedience of the Gospel of the Kingdom—through the obedience of faith. Of the things concerning Jesus are the things pertaining to His divine Sonship, His spotless and unblemished character, His sacrificial death and resurrection, etc., constituting Him God's Lamb, holy and without blemish, having neither spot, nor wrinkle, nor any such thing, of His own free will once offered to bear the sins of many. Thus He was at once the Sacrifice and the Priest; for He offered up Himself; as He said: "I lay down My Life for the sheep. Therefore doth My Father love Me, because I lay down My Life, that I might take it up again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of My-Father." (Heb. vii. 27; John x. 15, 17, 18). Being thus the Lamb slain, He resumed His life, and entered into the presence of God before whom He stands as the blood-sprinkled Ark of the Covenant (Rev. xi. 19), in whom is deposited the law hereafter to go forth from Zion, and the life of His sheep (Col. iii. 3), whose sins He bears away (Heb. ix. 28); and thus they are sanctified by the dedicated Covenant through the once offering of His body; so that "by one offering He hath perfected for ever them that are sanctified." (Heb. x. 10, 14).

Now these sanctified ones are a purified people, whose " hearts," or minds and dispositions, have been "purified by faith" (Acts xv. 9)—faith in the promises of God, and in "the blood of sprinkling which speaks better things than the blood of Abel." The blood of Jesus is the blood of sprinkling which gushed forth from his side as "an offering" or purification "for sin." The poor in spirit and the meek, the honest and good hearts, that by faith appreciate the virtue of this sprinkled blood, and have become the subjects of repentance and remission in His name, are said to be "sprinkled from an evil conscience," and to have "washed the body with pure water." (Heb. x. 22). They are "the

children of the promise," or covenant; because in becoming Christ's, they have believed the promises, and been purified by "the blood of the Covenant." As yet they walk by faith in the things believed, and not by sight. Faith, which is "the substance of things hoped for, and the evidence of things not seen," is the mirror which reflects the things of the approaching future, and presents them to the believer's mind, as though he were beholding, and personally in the presence of the very things themselves. Hence, it is said to such, "Ye are come unto Mount Zion, and unto the City of the Living God, to Jerusalem the heavenly, and to myriads of angels, to a general convocation, even to an assembly of first-borns enrolled for the heavens (en ouranois), and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling which speaks better things than that of Abel" (Heb. xii. 22)—ye are come by faith to these things, which at present ye do dimly contemplate, but which ye shall see no longer as through a glass darkly, but face to face in the presence of the Lord.

Now these, whose hearts are sprinkled and their bodies washed, are the only people on the earth since the entrance of Jesus into the presence of God, for whom He officiates as "High Priest over the House of God." (Heb. x. 21; iii. 6). They are God's temple, "the true tabernacle, which the Lord pitched and not man." (Heb. viii. 2). For forty years this temple co-existed with that in Jerusalem; but since the destruction of the latter it is the only temple of God upon the earth, where gifts and offerings, called "spiritual sacrifices" (1 Pet. ii. 5, 9) are offered acceptably to His name. They become acceptable in being presented through Jesus Christ. They who do the worship (and they are all the faithful) enter into this holy place, or heavenly, which as a whole they constitute, with the sprinkled blood of the covenant upon their hearts. Purified once through faith in the blood-sprinkled covenant of promise, hereafter to become the law of the Kingdom, there is in their case no more sacrifice for sin; "for by one offering He hath perfected for ever them that are sanctified." Yet, though thus sanctified, they continue to offer spiritual sacrifices. All this is worshipping the Father in spirit and in truth; which is the only service acceptable to Him, while His Kingdom is in ruins, and prostrate at the feet of the Gentiles.

But this worship in spirit and in truth, expressed in confession of the Hope (Heb. x. 23, *Homologia tes elpidos*, confession of the Hope, and not "profession of our faith," as in the Authorised Version, Rom. x. 9, 10), etc., praise and prayer; in baptism; and in eating and drinking of the symbols on the Table of the Lord, is the unburdensome privilege of those only who through faith in the Covenant and its blood have become "heirs of the Kingdom." When this is set up in Palestine, the service is changed in form, but not in principle; and from social becomes national. In the national service, the higher priesthood, which consists of Jesus and "the children God has given him," all immortal by resurrection or transformation, though they offer the fat and the blood, it is for the people and not for themselves. They need no more sacrifice for sin; but being "priests unto God" (Rev. v. 10), there needs must be something for them to offer on account of the worshippers for whom they officiate. The New Covenant, which we now accept as a matter of faith and hope, has not yet been made with the House of Judah and Israel. If it had, they would now be a united nation in Palestine. It will be made with them when they are grafted into their own olive, and not before. At the engrafting, there will be a great national celebration, called "a delivering of the Covenant" (Ezek. xx. 37—*be-masoreth ha-berith*)—A delivering of the New Covenant from Zion (Mic. iv. 2), with a glorious, but not such a terrible, display of power as when the Covenant was delivered from Sinai. The nation, or Twelve Tribes, having been brought at length to acknowledge Jesus as High Priest and King, are received into favour; and being under the New Covenant, as in former years they were under the Old, Jehovah becomes merciful to their unrighteousness, and proclaims everlasting oblivion of all their past individual and national offences by virtue of the royal blood of the Covenant, the preciousness of which they then perceive and appreciate. This amnesty, however, benefits that generation only to which the Covenant is delivered and by which it is accepted. It affects not the generations of Israel's rebellious dead; they are the "cut off from the people."

Now, the question remains, when thus reconciled to God through the blood of His Son, is the nation to have a religious service or worship; and if they are, what is to be its principle, and what its form? No one who understands the Bible would affirm, that the Twelve Tribes of Israel were to live in

their own land under the New Covenant for 1,000 years without any national religious worship. To affirm this would be to say in effect that God had prepared a Royal Priesthood for His Kingdom, but had provided no service for them to perform. This is inadmissible for a moment. There will be a service under the New Covenant as there was under the Old. Its principle will be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus. Hence the "reconciliation" will be a memorial reconciliation made perfect by the blood of the Covenant which institutes it. The reconciliation of the Old Covenant was typical and imperfect; because the dedication blood, being merely that of bulls and goats, could not perfect the conscience in taking away of sins. When the Prince under the New Covenant "prepares for himself, and for all the people of the land, a bullock for a sin offering" (Ezek. xlv. 22), it is memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present.

Such is the principle of the amended "service which pertains to the Israelites" (Rom. ix. 4). The form thereof is detailed in Ezekiel more at large than we can present it here. It is a service not of spiritual sacrifices, but of bloody sacrifices of spiritual significance. The lower order of the priesthood, mortal Levites, slay them for the people, and pass the fat and blood from the tables at the North Gate to the Altar, where they are burned and sprinkled by the higher or immortal priests, "the seed of Zadok," before the Lord. The past sins of the nation having been amnestied at the delivering of the Covenant, there is thenceforth no more remembrance of sins once a year. The old Mosaic annual atonement on the tenth day of the seventh month, at which the tribes were to "afflict their souls," is not revived under the New Covenant. It will form no part of the service, then. It was one of those things made, or appointed, that was removed when the Lord shook the Mosaic heaven by the Roman power. There will be no Laver of water between the Temple and the Altar for the seed of Zadok to wash themselves before they enter the Temple. These washings and carnal ordinances are also abolished; for those who approach the Altar, and enter in, are like their Prince, holy and undefiled, being devoid of evil in the flesh.

Much more might be said upon these interesting and important matters, but we must at present refrain. Knowing the ignorance that prevails upon the subject here exhibited, we did not feel at liberty to answer our beloved sister's letter in fewer words. We have endeavoured to unfold what has been revealed as the best exhibition of the agreement between the Prophets and the Apostles. The reader being now, therefore, in possession of the premises, will be able to draw many more conclusions for himself than at present occur, or can be conveniently reported at this time. ("Herald of the Kingdom and Age to Come," 1851, pp. 179-181).

(Concluded).

"Christendom Astray" in the Vatican Library

In 1849-50 when *Elpis Israel* was published, great efforts were made to bring the book under the notice of the Czar Nicholas, "The Autocrat of all the Russias." Several captains of vessels trading to St. Petersburg were approached, but they all declined to take it, lest it might bring them into trouble. Dr. Thomas then tried Baron Brunnow, the Russian Ambassador. He retained the book sixteen days, and then returned it with a polite letter in French explaining that the rules of the service forbade its transmission.

This was not surprising, considering the Dr. 's convincing identification of the Russian Autocrat with the Gogue of Ezekiel xxxviii; the last place where we should look for *Elpis Israel* is in the library of the rulers of Russia.

These thoughts are brought to our mind by a recent happening. If we were asked, where is the most unlikely place to look for *Christendom Astray*, there is no doubt the answer would be "In the Pope's Library", and probably one of the most unexpected letters the publisher of the Free Library Edition ever received was the following: —

ROME, 10th January, 1929.

Honoured Sir,

The publication which you have been pleased to send has reached the Apostolic Library, and I render hearty thanks for your kind presentation.

I remain,

The Prefect,
G. MERCATI.

The Vatican "Apostolic" Library is, we suppose, used chiefly, if not solely by Roman Catholic priests and prelates; whether, after reading chapter xvi., they will be inclined to render hearty thanks to publisher or author is more than doubtful.

C.F.F.

A Christ-appointed Model

An Exhortation by Bro. Roberts

It has long been on record, and has been perpetually illustrated in all the generations that have run since it was written, that—

"he that walketh with wise men shall be wise, but the companion of fools shall fall."

The truth embodied in this divine saying has an intimate bearing on our position as obedient believers on the Lord Jesus Christ. Let us occupy our minds this morning with one particular application of it, which we shall find to be very profitable. The application concerns the apostle Paul.

You are well aware that it is customary in our day, among what are considered the educated people of society, to estimate the apostle Paul very lightly. People will admit that he was an able, energetic and conscientious man, and that he did a great work and left a great example; but their commendation is always qualified in a way that takes away all practical meaning or usefulness from it. They say Paul was "all very well for his day," which is as much as to say that in our day he and his work are obsolete, and that he cannot be made useful in the circumstances of the nineteenth century; that, in fact, he is pretty much in the position of an early inventor, whose productions have been superseded by later contrivances, built, it may be, upon the foundation laid by him. Paul, they say, was able, but bigoted; energetic, but unenlightened; conscientious, but mistaken and narrow-minded in his views of truth; in which case, of course, he would sink in the estimation of all intelligent men to the position he occupies with the class in question, viz.: to the position of an interesting historical character, of no more practical utility to us than an Egyptian mummy.

Now we, brethren, are acquainted with many and unanswerable reasons for taking a very different view of the case. We know that Paul and his work are of as vital consequence to us as to those on whom they were brought to bear in the first century; that through the invitation and instruction sent from God by his hand, we may attain to life everlasting; and that, apart from them, we have no hope whatever, however fine our philosophical or literary notions may be, or however high our conceptions may be of nineteenth century attainments.

It is not my purpose, however, to speak of those reasons, which belong to another time. My object is to use the conviction we have acquired, and to bring Paul to bear upon us in such a way as will enable us to measure ourselves, and to see ourselves as we appear in the light of the divine standard.

Nothing is plainer in the whole course of the apostolic testimony than that Paul is a Christ-appointed model for us to copy. We have first Christ's own declaration concerning Paul to Ananias of Damascus:

"He is a chosen vessel unto me" (Acts ix. 15).

A man chosen by Christ must needs be a safe example for all the servants of Christ to follow. But we are not left to inference. Paul commands—and what he wrote were the commandments of the Lord (1 Cor. xiv. 37):

"Be ye followers of ME, as I also am of Christ" (1 Cor. xi. 1).

The sense in which he means this is made abundantly evident in many places.

He tells us expressly, for instance, that he, though a persecutor, received mercy that—

"in him first Jesus Christ might show forth all long-suffering FOR A PATTERN to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16).

Accordingly, to the Philippians, he says (iv. 9)

"Those things which ye have both learned and received and heard and seen in me, DO."

And, again (iii. 17):

"Mark them which walk so as ye have us for an example."

To the Corinthians he speaks thus plainly: —

"Though ye have ten thousand instructors in Christ, yet have ye not many fathers; wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every Church" (1 Cor. iv. 15).

To Timothy he commends his own example in saying—

"Thou hast fully known my doctrine, manner of life, purpose, faith, charity, patience" (2 Tim. iii. 10).

And to the Thessalonians he says: —

"Yourselves know how ye ought to follow us . . . We made ourselves an example unto you to follow us" (2 Thess. iii. 7, 9).

"Stand fast," he tells them, "and hold fast the traditions which ye have been taught whether by word or our epistle. Ye are witnesses."

He also said: —

"and God also; how holily and justly and unblameably we behaved ourselves among you that believed."

It is customary in polite society to consider those sayings egotistical. The polite, however, judge by a false standard in the matter. It is not egotistical, according to the scriptural standard, for a man devoid of self-love to declare the truth concerning himself when that declaration is necessary.

Paul was no self-lover, but if he was the appointed example from Christ of the sort of man Christ would choose from mankind for association with Himself in glory, it was kind and necessary that Paul should testify this and hold the fact well in the front. The fact stands so, and Paul has acted in accordance with the fact, and our wisdom is to study the pattern, that we may copy it, and stand with Paul in the day of resurrection, which is at the door. . . .

Paul was as unlike the brethren of Laodicea as possible in their lukewarmness. If there is one thing about him that stands out more strikingly than another, it is his earnest, ardent, thoroughgoing, uncompromising and warm-hearted identification with all things pertaining to Christ. His was no yea and nay, half-and-half addiction to the service. His earnest enthusiasm was such that he was reputed "beside himself." His answer is: —

"whether we be beside ourselves, it is to God . . . For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead—that is, all died with the one . . . that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again. . . . Wherefore, henceforth know we no man after the flesh" (2 Cor. v. 13).

The general aspect of his case is vigorously drawn in the following words: —

"We are fools for Christ's sake; but ye"—Corinthians (of whom he had just said, "Are ye not carnal, and walk as men?")—"ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, as the off scouring of all things unto this day" (1 Cor. iv. 10).

You know, also his stirring declaration to the Philippians—that for Christ he had—

"suffered the loss of all things, and counted them but dung that he might win Christ" (Phil. iii. 8).

It is profitable to ask, What was the nature of this extraordinary devotion on the part of Paul to Christ? Was it merely the result of an ardent temperament? Was it a mere peculiarity of Paul's natural man? We should err greatly, and weaken much the power of his example, if we were to answer these questions in the affirmative. There can be no doubt that Paul was a man of a warm nature—the fitting soil for the good seed of the kingdom—but even a man of a warm nature cannot be warm without something to be warm about.

Enthusiasm, however strongly it may exist in a man's breast, requires something to stir it. It is in the nature of the facts before Paul's mind that we are to find the true explanation of the zeal that led him to abjure the ordinary objects of human life, and to throw himself entirely into a matter that appeared bootless and without reason to the ordinary run of men. The importance of recognising this lies in the fact that what stirred Paul's enthusiasm will stir ours. We only require to believe the same things to experience the same results. A man's enthusiasm always runs in the channel of his practical convictions.

The children of the present world are in earnest about present matters whenever they believe there is good in them. Let a promising commercial enterprise be brought under a man's notice—an opportunity of promotion—an avenue to honour—a way to certain wealth—and you will see the most sluggish man wake up and manifest enthusiasm in pursuing it.

Paul's was no irrational enterprise. On the contrary, it was highly enlightened and essentially logical and consistent. He had a risen Christ before his mind; he recognised Christ's present existence

and controlling presence in heaven; he looked forward to the certainty of standing before his judgment seat at his coming, and of receiving at his hands the unspeakable gift of immortality, and a place in the endless Kingdom of God, IF HIS PRESENT WAYS WERE ACCEPTABLE TO CHRIST.

He had constantly before his face the Eternal Creator of heaven and earth, who, in the unity of universal presence, is near to every one of us, from whom no creature is hid, to whose eyes all things are naked and open. With this mental picture of facts before his mind, it was impossible that he should be otherwise than earnest and enthusiastic. Any man with similar assured convictions must feel the stirring of a similar ardour of purpose. It is a question of faith. Every man has a faith of some sort; and his works are generally—nay, invariably—in accordance with it.

If his professed faith and his works are out of harmony, it is because his professed faith is not a living faith. He professes confidence in a man, but will not trust him, because he secretly doubts him. If he has real confidence, he would show it. Another man really has confidence in him, and shows it by putting himself, perhaps, entirely in his hands.

So with commercial enterprises, or private affairs in general. A man shows his faith by his works.

A faith that does not express itself in acts accordant with it is no faith. It is dead. Paul's faith was real, therefore his enthusiasm was strong, and his works in harmony. It is simply disgusting to hear it set down to temperament. Such a suggestion can only emanate from those who are strangers to Paul's faith. If they had Paul's faith, they would understand Paul's fervour.

All men have faith in money, and they show it, whatever their temperament may be. If all men had faith in Christ, they would show it, irrespective of peculiarities of temperament. This faith is conviction indeed, by acquaintance with the facts. The scarcity of it is due to the smallness of this acquaintance.

"Faith cometh by hearing";

but people won't take the trouble to hear, which in our day, means read. They turn wholly aside after pleasure or business, which monopolises the mind and leaves the facts of God's truth no opportunity of obtaining power with them. . . .

Paul, himself a true shepherd, exhorted the leading brethren in Ephesus to feed the flock with true kindness and care. Peter does the same thing, adding that "when the chief shepherd shall appear," all such faithful shepherds shall receive a royal trust of larger dimensions. We are not all in the formal position of shepherds, but all of us have an appointed care of one another. The shepherd spirit applies to the whole, because of Christ; and though wolves sometimes array themselves in fleece, for the sake of the attention that belongs to the sheep, we must take care not to be betrayed into a neglect of the precept and examples given for our development, in preparation for the unspeakable exaltation that awaits us, if Christ approve.

There are other points in the model which Christ has given us in Paul, which there will be no time to consider on the present occasion. Perhaps another time will supply the opportunity.

AN ANTI-CHRIST OF THE AIR

We recently commented upon the Russian "Anti-God Society" (see Berean Dec. 1928, p. 462), whose title and doings prepare us to read the following without surprise: —

“As a reply to the celebration of Christmas and the manifestations of religion which surround it, the 'Izvestia,' the leading Soviet newspaper, has opened a subscription list for a new airplane for the Soviet Army. Subscriptions are to be received only from the ungodly and the

irreligious, and the airplane itself is to be christened Anti- Christ."—Evening Standard, Jan. 2, 1929.

The article in the Izvestia from which this is quoted is headed "UNGODLINESS TRIUMPHS." That is true, and the triumph of ungodliness is not confined to Soviet Russia; it flourishes in all the kingdoms of men. But, thanks be to God, everything points to their speedy destruction. We can surely say with the beloved apostle "even now there are many antichrists; whereby we know that it is the last time."

C.F.F.

Editorial

"WHOM YE IGNORANTLY WORSHIP"

Paul's attitude toward the Athenians was as modest as it was wise, and as fearless as it was reserved.

With wonderful simplicity he began by alluding to his own personal impressions concerning their worship and devotion; then, rising to the higher domain of Revelation and beginning with Moses and the prophets, he introduced for their consideration certain facts relating to the only true God and Jesus Christ whom He hath sent.

This was in strict harmony with the words of the Son of God, who hath declared that a correct knowledge of the only true God and Jesus Christ, as revealed in the Bible, is essential to salvation.

But when they heard that God's plan of salvation hinged upon the resurrection of Jesus Christ, a member of the human race:

"Some mocked, and others said we will hear thee again of this matter."

Despite their devotional habits and their worshipful attitude, these men were alienated from the Life of God through the ignorance that was in them concerning the possibility, as revealed in the scriptures, of becoming partakers of the divine nature by virtue of a resurrection from the dead.

Proud Athenians, although profoundly ignorant of God's plan of salvation, they were still full of assurance, yea, doubly sure, that they were right—so positive as to indulge in mockery of the apostle's words. 'Twas ever thus, and will be until sin in the flesh is eliminated.

The chief characteristics of ignorance are vanity and pride, and frequently the most ignorant are the most conceited. Conceit weakens as wisdom and knowledge are acquired.

Even concerning Israel, God's chosen nation, it is written: —

"My people are destroyed for lack of knowledge."

Concerning them, Paul wrote in an almost similar strain, saying: —

"They have a zeal of God but not according to knowledge. For they being ignorant of God's righteousness (the Lord our righteousness) and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—the covering name (Rom. x. 2, 3).

Here is food for thought. Although they were zealous in the worship of Israel's God, and believed in the Kingdom of God, whose people they nominally were: their ignorant rejection of the Truth concerning the Name constituted them "ENEMIES" (chap. xi. 28).

Knowledge, therefore, of the Father and the Son—the saving Name—is the foundation of all. It is the Rock upon which the House of God is built, Jesus Christ being styled THE CHIEF CORNER STONE.

Acceptable worship therefore has "the form of knowledge and the Truth." It must be rendered and clothed in the priestly garments of the Spirit word—"the wholesome words of our Lord Jesus Christ," "the form of sound words"—words whereby we may be saved, holding fast to the Name of the real Christ (1 Tim. vi. 3; 2 Tim. i. 13; Acts xi. 14; Rev. ii. 13).

"In vain do they worship me, teaching for doctrines the commandments of men."

In ignorance sedate, they drift onward to their fate. Thus the Spirit sums up the whole matter by declaring that all worship in the garb of the words of false doctrine is "in vain." Therefore, reasoning from scriptural analogy, these New Testament reflections upon the ignorant worship of the Jews and Gentiles of the first century, because of their "lack of knowledge" of the things concerning the saving Name, must apply with equal force to the ignorant and unthinking worshippers of the Laodicean community of these latter days.

This fact becomes still more obvious when we call to mind the Spirit's words: —

"For there is none other Name under heaven, given among men whereby we must be saved; neither is there salvation in any other."

Furthermore, as this saving Name is "the Name of the Father, the Son and the Holy Spirit," it is imperative that we "know" the Father as "God our Saviour," and the Son as the body prepared—a partaker of the sin-defiled nature of Abraham, with the express object in view of destroying the diabolos through death and redeeming the nature therefrom.

This was accomplished in Christ's own person, when He was "purified" by His own "better sacrifice," and redeemed "by or through His own Blood" (Heb. ix. 12, 23; xiii. 20).

The Master Himself declared to the two on the way to Emmaus, that "thus it behoved (was necessary, fitting for) Christ to suffer, and to rise from the dead the third day: that repentance and remission (pardon, forgiveness) of sins should be preached in His Name (the only sin-covering Name) among all nations."

For preaching the truth concerning this Name, the Lord our righteousness, Paul was branded a disturber of the peace, one of those who had

"Turned the world upside down."

Even so it is to-day with those who have striven to follow in the footsteps of Paul. They have been accused of turning the ecclesial situation upside down, whereas it is those who have preached "another gospel" and "another Jesus" who have caused all the trouble, and especially guilty are they who have published the false teachers as "fundamentally sound." This is but one of the many "fair speeches" that have deceived the simple. But all such superficial and speculative opinions of soundness, hastily formed, must ultimately give place to the infallible light of the scriptures.

The interesting narratives connected with the preaching of Paul, as recorded in the Acts of the Apostles, are particularly encouraging to us now; for as the confusion and tumult of Thessalonica was followed by the noble and reverent enquiry of the Bereans, so we have found in our recent tour of the

American continent that the turmoil and confusion caused by false teachers, and those who countenanced them during the past few years, are now being followed by that "noble readiness of mind" to search the scriptures daily, to ascertain "whether those things were so." Therefore, we thank God and take courage.

B. J. D.

The Nations in Prophecy

V. THE FATE OF EGYPT

When infidel bishops take upon themselves to undermine the authority of the Old Testament, the evidence for the inspiration of the scriptures contained in the "sure word of prophecy" is of great importance.

Previous articles have shown the literal fulfilment of God's Word against Babylon, Nineveh and Tyre; and the fate of Egypt is a further example of the fulfilment of His purpose.

Egypt was from very early times a great and flourishing empire; the granary of the world; a country of many cities (Herodotus numbers them at over 20,000); and a vast population.

The wisdom and learning of the Egyptians was proverbial. No other nation has erected such wonderful monuments; for while the remains of other great empires can hardly be found, these monuments to Egypt's forgotten greatness, despite the lapse of centuries, are still with us.

But notwithstanding its greatness God decreed, through His prophets, that Egypt should become a base kingdom, and never exalt itself any more above the nations.

But before particular mention is made of the prophecies relating to her downfall, it may be instructive to notice the points of contact between Egypt and the people of God, because they afford us some very useful lessons.

Who has not been stirred by the story of Joseph; his faithfulness in an alien land; the way God preserved and finally exalted him as the saviour of his brethren; one who was "sent before to preserve life"; and, with Christ in view, the record becomes even more precious, for here is a picture, painted by the finger of God 1,600 years beforehand, of the work of one who was to come; who, though the well-beloved of his Father, should be rejected by His brethren, who would lay wicked hands on Him, but whom God would preserve and send into a "far country" to save alive much people; one who is pre-eminently the preserver of the life of His brethren.

Further, what an incentive to turn our backs on the things of this life, and set our affections on the "hope set before us," is contained in the story of Moses; who though brought up as the son of Pharaoh's daughter, learned in all the wisdom of the Egyptians, turned his back upon it all and allied himself with God's people, "esteeming the reproach of Christ greater riches than the treasures in Egypt (Heb. xi. 26). And surely there is not one whose blood does not tingle as he reads of the wonderful happenings in the 'land of Ham,' when God brought His judgments upon Egypt and her idols, and vindicated His great Name; again only a foretaste of that time which we believe is not far distant, when the God of Israel will again unbare His arm, and, in the person of Jesus Christ, judge the "Great City . . . spiritually called Sodom and EGYPT" (Rev. xi. 8), and destroy for ever the idols of Christendom.

But as we come to later years further points of contact with Israel are noticed. Solomon made affinity with Pharaoh and married his daughter, both of which actions were expressly forbidden by the Law of Moses; conduct which undoubtedly was the beginning of his downfall, for "outlandish women caused him to sin."

A little later Shishak, King of Egypt, came against Rehoboam, and took away the treasures out of the House of the Lord and the King's house; and so arriving at the times of Isaiah, Jeremiah and Ezekiel, we come to the particular prophecies relating to Egypt's downfall.

Assyria, then at the height of her power, was the first of God's weapons to be used against Egypt; and so Isaiah was commanded to "Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot." And he did so, walking naked and barefoot three years, as a sign that the Assyrians should lead away captive both Egyptians and Ethiopians, naked and barefoot, to the shame of Egypt (Isaiah xx. 2-4); and it came to pass as had been prophesied.

Sennacherib, King of Assyria, fought against Tirhakah at Libnah (2 Kings xix. 9) and no doubt would have defeated him, and overrun all Egypt, had not God intervened on behalf of Judah, and destroyed 185,000 of his army in a night.

However, the fulfilment of the prophecy was not long delayed. Esarhaddon, his son, invaded and subdued Egypt; and though Tirhakah rebelled, the land was reconquered by Assur-bani-pal in B.C. 666, and the Egyptians and Ethiopians were led away naked and barefoot, according to the word of the Lord by Isaiah.

Meanwhile Assyrian encroachments in the north of Palestine (the Kingdom of Israel had already fallen before this great power) were causing the utmost consternation in Jerusalem; but, despite the prophecy mentioned above, the people of Judah, instead of looking to their God, looked to Egypt for help against their mighty northern neighbour; a faithless attitude for which they were fearlessly rebuked by Isaiah (Isaiah xxx. 1-3 ; xxxi. 1 and 3).

However, Assyria, having finished the work decreed by God as His weapons of indignation against Israel and Judah, began to decline, and Babylon comes into the picture as the second agency for the subjugation of Egypt.

The prophets speak of the judgments to come upon Egypt in no unmeasured terms:

"Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. . . . The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. . . . I will deliver them into the hand of those that seek their lives . . . into the hand of Nebuchadnezzar, King of Babylon . . ." (Jer. xlvi. 20, 24-26).

The history of this time is most interesting. About B.C. 610 Pharaoh Necho marched north to the River Euphrates against the Assyrians, and Josiah, going against him, was slain at Megiddo (2 Kings xxiii. 30 and see Jer. xlvi. 2).

Jehoahaz succeeded Josiah as king, and being deposed by Necho was carried down into Egypt, and Eliakim, his brother, was placed on the throne in Jerusalem, and his name changed to Jehoiakim (2 Kings xxiii. 29-34).

Twenty-two years later Nebuchadnezzar came against Jerusalem, and the Egyptians coming to the aid of Judah, the siege was raised; but God had determined that the city should be taken, and therefore Jeremiah was moved to prophesy: —

"Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again and fight against this city, and take it, and burn it with fire.

For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men, yet should they rise up every man in his tent, and burn this city with fire" (Jer. xxxvii. 7 and 10).

And so the city fell into the hands of Nebuchadnezzar; many of the Jews were carried away to Babylon, and later, others fleeing into Egypt carried with them Jeremiah; and there in Tahpanhes the prophet takes great stones, and hiding them in the brick-kiln at the entrance to Pharaoh's palace, prophesies by the word of the Lord that Nebuchadnezzar should come and set his throne and spread his royal pavilion over them, and smite the land of Egypt, break their images and burn their gods with fire (Jer. xliii. 8-13).

Meanwhile Necho is succeeded by Psametik, and later by Pharaoh Hophra, who assisted Tyre against the Babylonians; but when that city fell, the all-conquering Nebuchadnezzar invaded Egypt, subdued it according to the prophecies of Jeremiah and Ezekiel, and the spoil of it was given as wages for his army (Ezek. xxix. 17-20).

But a more permanent destruction was foretold; and the prophet continues: —

"They shall be a base kingdom . . . the basest of kingdoms; neither shall it exalt itself any more above the nations. They shall no more rule over the nations . . ." (Ezek. xxix. 14-15).

"I will make the land waste by the hands of strangers . . . there shall be no more a prince of the land of Egypt . . . I will cause their images to cease out of Noph . . . I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments in No" (Ezek. xxx. 12-14).

How signally has all been fulfilled. After the Babylonians, this naturally fertile country has been the prey of Persians, Macedonians, Romans, Arabs and Turks; for 2,300 years she has been a base kingdom, the basest of kingdoms; and she still continues under a foreign yoke to this day.

This once populous country has been for centuries a scene of the greatest desolation, and all that remain of her ancient greatness are mounds of earth and ruins of once beautiful buildings; a standing witness to the un failing accuracy of God's Word.

But important events are still to happen in Egypt in connection with the latter day restoration of Israel, and the establishment of the Kingdom of God. She is again to hear the alarm of war, and to be overrun by invading armies (Dan. xi. 42); she is again to be the scene of God's judgments; the Jews are again to trust in her shadow (Isaiah xxx. 2-3).

And the outcome: —

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall SERVE with the Assyrians.

In that day shall Israel be the third with EGYPT and with Assyria, even a blessing in the midst of the land; Whom the Lord of Hosts shall bless, saying, BLESSED BE EGYPT MY PEOPLE, ASSYRIA THE WORK OF MY HANDS, AND ISRAEL MINE INHERITANCE "

The Return of Christ to the Earth

"The world is very evil,
The times are waxing late,
Be sober and keep vigil,
The Judge is at the gate;
The Judge who comes in mercy,
The Judge who comes with might,
Who comes to end the evil,
Who comes to crown the right."

The Latin equivalent of these words occurs in a poem of some 3,000 lines, written about the year A.D. 1145, of which an English translation was made by Dr. J. Neale in the middle of the nineteenth century. The title of the poem is *De Contemptor Mundi* ("The Contemptible World"), and the writer, Bernard of Morlaix, was a young man, about 22 years old, who had just entered the monastery of Cluny in France. He was of French birth, but of English extraction, both his parents having been born in England.

The monastery of Cluny was, at that time, one of the most celebrated. Its architecture was magnificent, its ritual gorgeous, and its table luxurious. Its church was unequalled by any in France. What then could have led this young man to declare that the world was very evil? The writer saw that the grandeur and magnificence around him was only maintained by the oppression of the poor; the result being wide-spread poverty and wretchedness among the people. He saw that the clergy led corrupt and vicious lives; and he compared this state of things with the heavenly order of things seen by John in Patmos, of whose book, the Apocalypse, he was evidently an earnest student, especially of the last two chapters.

Bernard considered the wickedness of his day an evidence that the return of Christ was imminent. It is probable that he did so on the evidence of Rev. xiv. 14-20, compared with Joel iii. 11-17. The wickedness of the age was such, that the "Rev." D. S. Wrangham, who wrote the article concerning Bernard, which appears in Julian's Hymnology, says, that on account of the peculiar metrical form of the poem, and especially because of the vices of the age, "which the author lashes, it is alike impossible to expect, and undesirable to obtain, a literal translation of the whole."

The poem remains almost all that is known of the author himself, and his name has been overshadowed in his own age, and in ours, by his more illustrious namesake, Bernard of Clairvoux, usually styled "St." Bernard.

Mr. Wrangham quotes from Dr. Neale's Rhythm (preface) as follows:—

"The subject of the author is the advent of Christ to judgment: the joys of the saints, the pains of the reprobate. His intention: to persuade to the contempt of the world. The use: to despise the things of the world; to seek the things which be God's. He fortifies his exordium with the authority of the Apostle John, saying, 'Little children, it is the last time'; where he endeavours to secure beforehand the favour of his readers, by setting the words of the Apostle before his own. At the commencement he treats of the advent of the Judge, to render them in earnest, and by the description of celestial joy, he makes them docile."

From the hymns which represent these portions of the poem which have been translated into English, and of which Hymn 154 in the Christadelphian Hymn Book is one (the lines have been slightly altered in this), it may be reasonably concluded that this Bernard was a believer in the personal reign of Christ on earth.

This Hymn 154 shows that the writer thought Rome was Babylon. It is noticeable that by the middle of the twelfth century Rome had already oppressed the saints to such an extent that contemporaries must have even then considered her "drunken with the blood of the saints" (Rev. xvii. 5-6). They would, doubtless, note that the next event in the vision was the coming of Christ (Rev. xviii. 1). This will probably account for a similar expectation of his speedy advent, shown in a poem which appeared about the year 1197, which we will refer to presently. There were in this century, even in the Church of Rome itself, many who suspected that Rome was anti-Christ; and it is certain that Joachim Abbas of Calabria, who flourished in 1180-1195, was a believer in the doctrine of Christ's personal reign on earth with the saints (see Elliott's *Horae Apoc*, vol. iv., pages 372-403).

The second poem, referred to above, is that known as "The Noble Lesson of the Waldenses." From internal evidence, it would appear that it was written 1100 years after the writing of the First Epistle of John, because the statement occurs in lines 6 and 7 "A thousand and one hundred years are fully accomplished, since it was written thus, that 'it is the last time.'" These words, "it is the last time," occur in 1 John ii. 18. If, then, the date of John's Epistle is A.D. 97, the date of this poem would be 1197.

The theme of the poem is the same as in that of Bernard: the evil of the world—the increasing wickedness—the decrease of good—the manifestation of Rome as the Anti-Christ—the near advent of Christ—and, in view of these things, an entreaty to watch and pray. In a word, the burden of the writer's cry is: "Repent ye, for the Kingdom of Heaven is at hand." The writer, also in this case, had evidently carefully studied the Apocalypse and John's Epistles, as he refers to the statement that there were many anti-Christ, and warns his readers against the coming of anti-Christ. He also prays in his concluding lines that God would grant to himself and his readers that they might be of the number of His elect to dwell in His court for ever (compare these words with Psalm lxxv. 4; lxxxiv. 9-10; xxiii. 6; and Rev. xxii. 3-4). That he believed this would be after the advent of Christ for judgment is evident from the preceding lines, where he prays that God may "give us to hear that which He shall say to His elect without delay; Come hither ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world, where you shall have pleasure, riches and honour."

The poem was written in the Romance dialect of Latin and consists of 500 lines, which, in the original, have a metre exactly adapted for singing to the accompaniment of the guitar. This is similar in metre to the poetical books of the Bible; and the Psalms were sung to the harp, which is a similar instrument to the guitar.

The following are the first five lines: —

"O, Brethren, give ear to a noble lesson,
We ought often to watch and to pray,
For we see this world to be near a conclusion;
We ought to strive to do good works,
For we see the end of this world to approach."

Then follows lines 6 and 7 quoted above, after which, in lines 9, 10 and 11, the writer warns his readers in the following words: —

"We see daily the signs to be accomplished,
In the increase of evil and the decrease of good,
These are the perils which the Scripture mentions."

And in line 16, he mentions the coming of Jesus "at the day of judgment."

Here then are two writers in the twelfth century, warning their readers that the state of the world was indicative of the near advent of Christ. They were right thus far; 1145 and 1197 were much

nearer to the return of Christ than to his first coming; that is supposing our view that his return is now imminent is correct, and of this there can be little doubt.

We may ask the question: Is the world any better to-day than when these men wrote of its wickedness? Is it not, on the contrary, very much worse? The worst persecutions of the saints had not then occurred. In the Crusade against the Albigenses, which took place in the early years of the thirteenth century, the massacres were almost too terrible to be described in print; readers of Ranke's History of the Popes, or Mosheim's Ecclesiastical History, will be fully aware of the truth of this remark.

In the opening years of the sixteenth century came the Reformation. Did this make the world better? It did so far as morals were concerned, but the persecution and religious wars became worse, and as a result the earth is to-day filled with violence; and not only corrupt, but worse still, for such fear of God as was taught in the twelfth century has now almost vanished from sight.

Returning to the theme of the return of Christ, we find in Rev. ix. 15-20, a prophecy of the taking of Constantinople by the Ottoman Turks, and the next event seen in the vision is symbolic of the return of Christ (Rev. x. 1-3). Constantinople was taken in 1453; and in the early years of the sixteenth century, about 50 years after its taking, there appeared in Bohemia men who expected the speedy advent of Christ. Was there a connection between the event prophesied and fulfilled, and that next predicted, in the minds of these men? We think it probable.

In 1764 a book was published by a Mr. Thomas Hartley, Rector of Wimsick, in Northamptonshire, on "The Blessed Millenium; with some consideration of its approaching advent from the signs of the times."

Again, in 1817, Mr. Bicheno, whom Dr. Thomas quotes in Eureka (vol. 2, pages 657-660), writes: "that the great and decisive shaking of the nations, which is to prepare the way for the Kingdom of our Lord, is very near at hand, if not already begun."

Here then we have men in 1145, 1197, 1506, 1764 and 1817, expecting from the circumstances of their times the near approach of Christ. The question will therefore arise: Is His return as near as we expect? As they were premature in their hopes, may not we be premature also? The answer is that these men did not see—indeed, Dr. Thomas (whom very few of us, if any, can remember) did not see, neither did brother Roberts (whom some of us can remember) see—the things which we see. They did not see the complete removal of the Great River Euphrates (Rev. xvi. 12). We have seen it. Neither did they see the Lion power of Tarshish in the land; nor the development of a people such as Ezekiel predicts (chap, xxxviii. 8-12) in that land; but we have seen it. Jerusalem is now 60 per cent. Jewish, if not more. The Jaffa Gate, which before the Great War was on the western side of the city, is now in its centre; and a large new city has arisen on its western side. Tel Aviv, a city of 44,000 inhabitants, is wholly Jewish. There is a chain of Jewish colonies extending from Haifa to the Jordan, along the valley of Esdraelon (Armageddon); another from Jaffa to Jerusalem; another along the Jordan; and another along the western coast. To use Dr. Weizmann's phrase, "the heart and nerves of the country are Jewish." The recent depression is apparently overcome, and there is every indication that another era of prosperity is about to dawn in the land.

Let us then hold fast and lift up our heads, for our redemption is surely drawing nigh.
Canonbury.

J. H. DYER.

The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

The Epistle to the Galatians

In the third century before Christ an army of Gauls invaded Greece, and after a time a part of this invading army quarrelled with the commander, and deserted him. Selecting their own leaders, these deserters marched eastward into Asia Minor, where they ultimately met with defeat at the hands of the King of Pergamos. The defeated Gauls finally settled down, and that part of the country in which they settled became known as Galatia. In the year B.C. 25 Galatia became a Roman Province and the principal town of the province was called Ancyra, afterwards known as Angora, and is now the Turkish Capital.

About twenty years after the resurrection of Jesus Christ, Saul, better known by the Roman name of Paul, having parted from Barnabas, went forth with Silas, also known as Silvanus, to preach the Gospel in Roman Asia. They passed through Derbe and Lystra, and then, Timothy having been baptized and joined them, the three preachers passed through Phrygia and Galatia, establishing ecclesias in Christ. From Galatia the Apostle was urged to preach the word in Macedonia, which from its earlier glory had also become a Roman Province. Having completed the work in Macedonia, Paul returned to Galatia for the purpose of strengthening the disciples there (Acts xviii. 23), and in this way ecclesias became established in Galatia. From Galatia the Apostle journeyed to Ephesus; then, after a visit to Greece, he returned to Miletus, and met the Ephesian brethren there and took his last farewell of them. Leaving the brethren of Ephesus, Paul travelled via Cyprus, Tyre and Caesarea to Jerusalem, where he was so soon arrested and ultimately taken a prisoner to Rome.

Paul was not unhappy at Rome because he was a prisoner; the knowledge that he was a prisoner because of his faith in Christ was a great consolation to him. The cause of Paul's grief while at Rome was the reports he received concerning the ecclesias in Asia Minor; those ecclesias he had worked so zealously to establish. In his letter to Timothy, written not long before his death, Paul wrote those sad words: — "Thou knowest that all they which are in Asia be turned away from me" (2 Tim. i. 15). Some of those disciples had been well to the fore in the work, as Phygellus and Hermogenes, but the Lord Jesus had clearly said: "He that hath my commandments and KEEPETH them, he it is that loveth me" (John xiv. 21). The members of the ecclesias in Asia had turned from The Faith and therefore they were no longer associates of the Apostle. Paul did not consider that their views were unimportant, and that their new ideas must be tolerated; neither did he consider that Galatia was too far from Rome for him to correctly view the situation. As a courageous servant of Christ he fearlessly stated the fact: "They are turned away."

What were the doctrines which being introduced had perverted the Faith? Doctrines which the Apostle declared brought a curse upon those who proclaimed them (Gal. i. 8). These may be discovered by a careful consideration of the letter which Paul wrote to the Galatians, which was before those doctrines had accomplished their deadly work. The great adversaries to the Truth in its early days were not the Pagan idolaters, but the Jewish leaders. It is recorded that Herod, the King of Judea, vexed certain of the Church; he killed James and made Peter a prisoner (Acts xii. 1-3) because he saw that it pleased the Jews. Festus also left Paul bound to give pleasure to the Jews. The anger of the Jews was roused, not because of the preaching of the Kingdom of God, with Jerusalem as its capital, but because the Truth condemned them. If only the believers in Christ would justify them, then their opposition would cease. To concede so much and then become a respectable people in the eyes of their contemporaries was a great temptation, and those who had not the love of the Truth in their hearts were captivated by its power. These men, desiring to stand well with the world, taught that the believers ought to be circumcised.

The writer of the Acts of the Apostles states that when Paul had passed through Lycaonia and Pisidia, the two neighbouring provinces to the south of Galatia, his work was marred by certain teachers, coming down from Judea, saying that it was necessary for believers to be circumcised. The Apostle immediately opposed the heresy. But, judged from appearances only, Paul's was a losing battle. It was so easy just to bow the head to the authorities and circumcise their children; and thus the

poison of error spread until, as the letter to Timothy stated, all in Asia were turned away from Paul, the faithful servant of Christ.

In his letter to the Galatians Paul said: —"I marvel that ye are so soon turned away," and referring to the perverters of the Truth, he continues: —"They constrain you to be circumcised—only to avoid persecution" (chap. vi. 12), and further he says: — "If I yet preach circumcision, then is the offence of the cross ceased" (chap. v. 11). What an insight into this first great declension from the Faith the Apostle's letter gives. The believers in Christ were being persecuted by the Jews, and this peril to liberty and even life might be avoided by a concession, which on the face of it was so harmless. If the Christians would agree to honour the rite of circumcision their troubles would be over. The idea of compromise found favour and prevailed, or in Paul's view the little leaven of error worked, until it leavened the whole mass, and the churches of Roman Asia were moved away from God.

It will be helpful to keep the view of the inspired Apostle upon the subject of compromise clearly in mind. To most of the Christians of Paul's day the new teaching, that circumcision must be observed, was a small matter and not worth withstanding, hence the great majority were seduced. It may be accepted as a general rule, in relation to the encroachment of error, that **WHAT MEN REFUSE TO WITHSTAND AT THE BEGINNING, THEY WILL ADVOCATE AT THE END.** To Paul, who was faithful as a servant to Christ, the new teaching was a perversion of the Gospel, bringing a curse upon those who proclaimed it, however highly esteemed such might previously have been; yea, even though an angel were to pervert the Gospel he would be accursed. To such false teachers, Paul tells the believers, he refused to yield for an hour (Gal. ii. 5). Even more emphatic is his declaration that, if he were to join in this movement to make the gospel more palatable, he would become a transgressor (chap. ii. 18). So important is it to serve Christ faithfully by maintaining the purity of the Faith entrusted to His servants, that friends, however close they may be, must be opposed should they be inclined to give the slightest encouragement to heresy. So that when Peter separated himself from the uncircumcised believers while they of the circumcision party were present, because he feared to offend them, Paul withstood him to the face, because he was to be blamed—or stood condemned (Gal. ii. 11); and this opposition to Peter has received the stamp of inspiration. The Apostle Peter recovered himself and appreciated the faithful conduct of Paul, and afterwards mentioned to the believers the sound writings of "our beloved brother, Paul" (2 Peter iii. 15).

The scriptures teach that from time to time heresies will be allowed to arise for the purpose of manifesting those who are approved (1 Cor. xi. 19). The seeds of heresy take root in neglected soil—human ground which is weak in faith in the divine promises, and to which the vision of Christ's coming glory has become clouded. As the hope of future glory becomes dim, so the affairs of this life appear more and more important. It becomes more desirable to have the good opinion of the world and more distasteful to testify against it. In such a state people are prepared to be seduced by teaching, carefully devised, so that it does not appear too clearly in opposition to the Truth, but which will take away the offence of the cross. Then error once received, the leaven will work, a little here and a little there, until the apostasy is complete.

Perverters of the Faith appear naturally to become superficially considerate for those who follow them. It becomes a desire on their part to have followers, not to cry follow me **ONLY** as I follow Christ; and so the Apostle found it. He pointed out this danger to the Galatians, declaring that these false teachers "zealously affect you" (chap. iv. 17), or are paying you court in no honest way, yea, they would exclude you (from us, Christ's ministers) that you might "affect them," pay them court. Good shepherding manifests itself in constant attention to the flock, and not only when they fear that the teacher of Truth (as Paul was) will rob them of their followers. The teachers of circumcision desired to glory in their followers (chap. vi. 13). It was not a sincere zeal to keep the law, but a love to glory in men and to avoid persecution for the cross of Christ. But, says Paul, "God forbid that I should glory, **EXCEPT** in the cross of our Lord Jesus Christ" on account of which the world is crucified (become dead) unto me and I unto the world (Gal. vi. 14).

Faithfulness to Christ shows itself in whole-hearted proclamation of Truth and in whole-hearted denunciation of error, not only in one's own town, but wherever possible, just as Paul in Rome pointed out the way of Truth, and as clearly pointed out heresies to the believers in Galatia. The work of a minister of Christ is not only to expose the deadly poison of heresy, but to hold to view the glorious privileges offered to God's obedient children. The Apostle therefore calls attention to those good things which those people forfeit who fall away from the Faith.

All who have been truly baptized have died to the world and have become children of Abraham and heirs of the promises made to their father. Abraham, at the call of God, left his kindred and country, and when tested to prove whether he would part even with that which was dearest to him, he was found faithful, trusting in God with all his heart. The children of Abraham must manifest the characteristics of Abraham, and leave father, mother, houses and lands when called upon, and such obedient children will be blessed with faithful Abraham, when the promise to their father is fulfilled. At that time Abraham's seed the Christ will possess the gate of his enemies and bless all the families of the earth. Such is the covenant made with Abraham. The law administered by Moses, and given through the angels to the people of Israel, did not come into being until 430 years afterwards. It did not in any way interfere with the covenant, neither was it the inheritance promised in the covenant, but it was a means provided for conducting the nation along to Christ (Gal. iii. 24). The law, by its holy ordinances, manifested the enormity of sin, and showed that all mankind was guilty under the law of sin and death.

When Paul wrote his letter to the Galatians Christ had appeared, and had conquered sin in the flesh, thereby upholding the honour of God's righteous judgments. And on the basis of the vindication of righteousness and the condemnation of sin in Christ, God had set forth His Son to be an atonement; and so God, still upholding His justice, becomes the justifier of those who believe in Jesus. The believers in Jesus show their recognition of His atonement by being baptized into His death—the death which crucified the flesh and glorified God, and they rise to a newness of life in Christ—children of God through their faith, and hence of the family of Abraham.

Stand fast, therefore, says the Apostle in this liberation from the condemnation so clearly revealed by the Law (chap. 5). Let sin with all its fruit be removed, for these fruits if permitted to develop will close the entrance to the Kingdom of God against those who bear them. The fruits of the spirit only must be encouraged; and these fruits include LOVE, the love which believeth all, hopeth all, and which never fails.

If a believer, while endeavouring to pursue the right path, is overtaken (caught before one is aware) in a fault, then those who are spiritual should seek at once to restore such (chap. vi.), taking great care (observe carefully) lest they also be tempted to offend. In concluding this letter to the Galatians Paul warns them that God will not be mocked, and those who sow to the flesh will reap corruption, while with equal certainty those who sow to the spirit will reap Life Everlasting.

It is indeed a marvel that men may be so easily turned from God, who has called them in His Son to eternal glory, to the ways of men which lead on to certain and eternal death.
Nottingham.

W. J. ELSTON.

Joseph

The value of the biographies given to us in the Bible lies in the fact that they contain lessons for all those who have embraced the Truth as it is in Jesus. Although separated from us by upwards of forty centuries of history, Joseph is very near to us in that he is one of those who "obtained a good report through faith."

Nurtured in pleasant family circumstances, the favourite son of his father, he was called to bear the yoke of affliction in his youth. At the early age of seventeen he receives an indication by

dream of his future mission. There is, of course, no parallel in our own cases in this respect. God does not speak in these days "by dream, by oracle, by seer." The only guide is the written word, "the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15). This will only occur, however, if we follow Joseph's example and adhere faithfully to the Spirit's teaching. His family was quick to appreciate the significance of Joseph's dreams, and the antagonism of his brothers was immediately aroused, finding its outlet in the selling of Joseph as a slave to the Ishmaelites. The character of Joseph must have been modelled on firm principles, otherwise his faith would have collapsed irretrievably when he fell into the hands of his wicked brethren. Joseph eventually becomes a slave in the house of Potiphar, an officer of Pharaoh, "and the Lord was with Joseph, and he was a prosperous man" (Gen. xxxix. 2). There was no moping on the part of Joseph concerning the trials that had come upon him, through no fault of his own. He set to work zealously, "with good will doing service, as unto the Lord, and not unto men" (Eph. vi. 7). It is a fact to be borne in mind by all who have espoused the Truth, that service to earthly masters is thereby lifted from the mere performance of a daily task, and the advice of the Apostle Paul, in Col. iii. 22-24, should be heeded. There is a natural tendency to give as little as possible in return for payment, but in this matter, as in so many others, the servants of God have special obligations. The Truth must be carried into workshop and office, and in the performance of our duties as servants we must be exemplary.

The blessing of God came on the Egyptian's house because of Joseph, and as a result of his conscientious service his master placed him in charge of his belongings. In this position temptation faces him, and because he refuses to be a party to evil he is placed in great danger and thrust into prison. The circumstances in which Joseph was now placed should be borne in mind when our best endeavours to do right result in trouble. It is easy, of course, to adopt the common attitude and say that God pays no regard to our efforts to serve Him. Such a state of mind is of the flesh, "for whom the Lord loveth He chasteneth" (Heb. xii. 6). There is a lesson here for those who espouse the Truth in their youth. Joseph was young in years when he had to face affliction. It was not past experience which guided him in those early trials. His mind was set on spiritual things, and therefore he never swerved in the performance of duty towards God. If the case of Joseph is kept in remembrance, many possible difficulties will be faced with fortitude by those who are not equipped with the experience and knowledge which only comes as a result of many years battling for the Truth. Such service may frequently mean the foregoing of many things dear to the natural mind, and certainly many disappointments will follow, but a steady adherence to the Truth cannot fail in due course to yield the fruits of righteousness. Compelled once again to make a fresh start in life, his steady application to duty again placed him in a position of trust. An avenue of relief from trial appears to present itself when two of Pharaoh's servants are cast into prison and Joseph is able to tell them the interpretations of their dreams, but, as so often happens, services rendered to someone in distress are frequently forgotten when the person concerned arrives at more comfortable circumstances. "Yet did not the chief butler remember Joseph, but forgot him." Treatment of this kind is apt to cause bitterness if the words of Jesus are overlooked, "Love ye your enemies" (Luke vi. 35).

By and bye, Pharaoh has a dream which nonplussed all the wise men of Egypt, and then the services of Joseph to the chief butler were remembered. From being a slave and a prisoner, he quickly became a person of importance. A man actuated by purely personal motives would have seized the opportunity of making a name for himself. Not so in the case of Joseph. "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" (Gen. xli. 16). Joseph had no doubt that God was at work, and he did not hesitate to let Pharaoh know his conviction in the matter. Thirteen years of bondage had now been Joseph's lot and his faith in the God of his fathers was unshaken. His life throughout this period shows the wisdom of being assured that God will in His own good time bring deliverance to His servants and in a manner appropriate to the occasion. It has happened in our own experience, that those of the age of Joseph, at this time, have had to face severe trial of a character of which the brotherhood in this country, at any rate, had no previous experience. Many of those who passed through the trials incidental to a world war had often wondered how God would deliver them in the event of the nation being called to bear arms. True Christadelphians never doubted that God would provide a way of escape, if they adhered rigidly to the commandments of

Christ. The hand of God was not shortened and His servants were protected in a manner which left no possibility for doubting that He was actively at work on their behalf. It is equally essential, however, to follow Joseph's example when times are comparatively easy, and the world is more tolerant towards the servants of Christ than it was a decade ago. Joseph never wavered in his service either in adversity or prosperity, and, above all, he was never ashamed to show that God was in all his thoughts. There are times when the temptation to conceal our identity as Christ's brethren and sisters is difficult to resist. Circumstances arise which may possibly affect our walk in the Truth, but the danger is not immediate. Compromise can only result in difficulty. A quiet refusal to join the activities of our business associates, and a simple plain statement of the reason for our course of action will frequently save much trouble later, for the longer a person lives under false pretences the more difficult does extrication from a compromising position become. The simple, honest, service and faith of Joseph will always stand as a living example to the true servants of God.

Pharaoh was quick to realize that if the dream and the fulfilment thereof were matters ordained by Joseph's God, there was a distinct advantage in having Joseph close at hand. Not only so, but Joseph by this time had opportunity to obtain "a good report of them which are without" (1 Tim. iii. 7), a very necessary qualification in any of God's servants, especially those who are called to positions of responsibility, either ecclesial or otherwise.

The famine came upon Egypt and the surrounding countries and the effects of it reached the household of Jacob. Nothing was more natural than for Jacob to send his sons into Egypt to buy corn. It is significant that Jacob kept Benjamin at home, probably having a shrewd idea as to the true cause of the disappearance of Joseph. "And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them" (Gen. xlii. 8, 9). It is interesting to note the attitude of Joseph's brethren when they were placed in the position of suppliants for favour. In reporting the result of their journey to their father, they said, "The man, who is lord of the land, spake roughly to us, and took us for spies of the country" (Gen. xlii. 30). Jacob's pathetic reply is to be seen in verse 36. "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." However, as so often happens, the darkest hour was just before the dawn. Jacob's sons journey into Egypt a second time, taking Benjamin with them. Thoroughly humiliated, they appear before Joseph again. Still he refrains from making himself known unto them, until their pride had been thoroughly humbled. His actions were not prompted by malice or a desire for revenge, but were a necessary part of his mission as the deliverer of his father's house. So it will be when the anti-typical Joseph is revealed. The Jews will be no more ready to accept Christ as their deliverer than were the ten sons of Jacob to accept Joseph; until they have passed under the rod of affliction and their pride has been rolled in the dust.

After his reunion with his brethren, Joseph sends them to his father "laden with the good things of Egypt," giving them the somewhat subtle advice, "See that ye fall not out by the way." When Jacob received the good news of Joseph's welfare, his "heart fainted, for he believed them not."

However, the evidence was unassailable and for a period of seventeen years Joseph nourishes his father and his brethren. After Jacob's death, Joseph's brethren were smitten with fear as to what might be his treatment of them now the restraining influence of their father was gone. They had not rightly estimated Joseph's character, judging it merely by their own standard. He reassures them and shows how God had been at work in the matter (see Gen. 1. 19, 21; Psalm cv. 17-19).

The life of Joseph is an example and an inspiration to the children of God. Sometimes undue anxiety is felt on behalf of those young in the Truth, as to how they will behave if adversity falls upon them before they have gained experience under the guidance of their elders. It does not by any means follow that such will fail under trial. On the contrary, if Joseph's example is followed, confidence in God cultivated, and sincerity of action manifested in accordance with the scriptures, they will, in the words of our hymn, be endowed with

Those characters shall firm remain,
Our everlasting trust,
When gems and monuments and crowns
Have mouldered into dust.

C. W.

Palestine and the Jews

The time seems to be becoming ripe for a change to be made in the recent semi-stagnation of affairs in Zionist circles and The Land in particular. First of all it must be noted that the stringent restrictions upon immigration have been removed, thus opening up the way for the renewal of the flow of Jews to Palestine. This would appear to coincide with the new arrangement that has been arrived at between the Zionist Organization and the Organization Committee of Non-Zionist Jews of America. Their report, which has now been issued, refers to wide-spread operations that will tend to bring The Land into the state required at the arrival of the Lord Jesus.

The work is to be based on the recent report of the Joint Palestine Survey Committee. The fundamental principle laid down is the acquisition of land through the medium of the Jewish National Fund, for occupation rather than speculation; the idea being to encourage to the full the settlement of Jews on the land, particularly Jewish workers, it being understood that on all works and undertakings of the Jewish Agency Jewish labour shall be employed, and, in addition, that the Hebrew language and Jewish culture shall be fostered.

Palestine is clearly very much to the front politically; this comes out in recent remarks of two Members of Parliament, Commander Kenworthy and Colonel Wedgwood, the latter of whom cherishes the idea of Palestine becoming the next, and Seventh, Dominion of the British Empire. The "Jewish World" comments favourably and pungently on the suggestion, as the editor's own words, herewith, show: —"It is gratifying to find this robust view of the potentialities of a re-incarnated Jewish Nationalism held by non-Jews. It is such a fine contrast to the puny, anaemic, fearsome and timid, as well as selfdeprecatory sentiments on the subject held by so many Jews, and even by many who profess to call themselves Zionists."

But the editor of this paper looks even further ahead, and that in a rather surprising way; here are, again, his own words: —"Ever since the bloodless surrender of Jerusalem by the Turks, I have thought that the day might come when an attempt might be made by that Power to regain possession of the Province it held for so long. And when the attempt comes, it will not be very easy to resist it unless Palestine will have become the National Home of the Jewish people under the administrative encouragement of Great Britain, about which Great Britain has not shown herself very enthusiastic or inspiring. I said this before Mustapha Kemal had proved himself to be the remarkably strong man of the East he is, and before the Turkish people had manifested their wonderful power of recuperation and progress. For that reason I have always advised the Zionists to keep their eye on Angora. It is quite true that Great Britain needs, almost vitally so, Palestine for her Imperial purposes, but that will not be sufficient to secure its retention by her, nor will the mere promulgation by her of the Balfour declaration, nor again the acceptance by her of the Mandate, especially if in the implementing of it she shows, as she has in many respects hitherto, a disposition to ignore the spirit (and sometimes the letter) of these two documents. . . . She must establish a political position, and there seems none so favourable for her purpose as the setting up there of a Jewish Commonwealth."

These are surely most remarkable sentiments, and as equally striking a confirmation of our brother Dr. Thomas' reading of the prophetic scriptures, showing as they do the workings of the minds of both Gentile and Jewish politicians. They are sensing well the dangers that threaten, and their direction, as the scriptures so fully declare, of that warlike descent upon Palestine in the which Palestine and Great Britain are bound to suffer, when the King of the North with ALL his bands shall come down to take a spoil, to take a prey. What more striking evidence can there be that the "Day of

His Coming," so long looked and prayed for, is about to dawn upon an unbelieving world, which means salvation to all whose gaze is earnestly fixed Zionwards? E. W. E.

Signs of the Times

A PAPAL STATE. —It has recently been announced that Mussolini has concluded negotiations with the Papacy, whereby the Pope has been granted a small territory in the neighbourhood of Rome, over which he is to reign as titular sovereign. Thus the Pope will cease to be a "prisoner" in the Vatican for the first time since 1870, when the Temporal Power came to an end. The new sovereignty is, of course, only nominal, and the Pope will have no real temporal power, but it is sufficient (for the present, at least) to satisfy the Pope's demand that he shall be recognised as a Temporal Sovereign established on a royal throne.

It is not to be supposed, however, that the Papacy will regain its former power. The saints were to be given into its power only "until a time and times and the dividing of time" (Dan. vii. 25), and these have been fulfilled.

Nevertheless, her influence over the intoxicated nations is destined to increase, for she is the purveyor of the wine by which they are made drunk and which induces them to combine in making war with the Lamb (Rev. xvii. 14).

In precisely what way the "spiritual" influence of the Papacy will extend among the nations it is impossible to say. Perhaps she will be appointed to arbitrate between them, as she desired to do during the Great War. But in any case the advent of Jesus and His saints in Jerusalem, and the cleansing of the idolatrous "holy places", will cause a violent fluttering in the "unclean and hateful" aviaries of Papal Christendom (Rev. xviii. 2). The kings of the earth will associate with her (verse 9), so that she will suppose her old supremacy over them has returned. "She saith in her heart, I sit a queen and am no widow" (verse 7).

Nevertheless, this last apparent recurrence of strength will prove to be but the precursor of death, which will come in "one day . . . and she shall be utterly burned with fire" (verse 8).

Thus we shall not be discouraged when we see the Papal fortunes improving, but realise that the stage is beginning to be set for the last scene in Babylon's history.

The latter day phase is "a church militant upheld by a concurrence of separate sovereignties into which Rome was to be split up" (Thirteen Lectures, p. 170).

Finally, let us beware that we are not influenced by the friendly tolerance with which the Papacy is regarded to-day. It has been, and is still, the most hateful and abominable institution on the face of the earth. Touch not the unclean thing. "This is the Rome that is destined to fall most terribly before the first blast of Jehovah's fury . . . to descend in roaring tempest that will sweep away all refuges of lies" (Thirteen Lectures, p. 180).

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7th of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

BEDFORD. —Montrose Rooms, 62, Harpur Street. Breaking of Bread 11 a.m.; Lecture 6.30 p.m. It is our pleasing duty to announce that our numbers have been increased by the addition of bro. William Mathers and his sister-wife of this town, who have separated themselves from the meeting in Alexandra Place; we welcome them to our ecclesia, and pray that the remaining days of their probation with us may be both happy and united. We have known them both for a long time, as they have been in the Truth upwards of 40 years, and were instrumental in bringing the writer and his family into the Truth some 28 years ago. It is about two years now since our little ecclesia was formed (4 members only), and through the great mercy of our Heavenly Father in blessing our efforts, our numbers have been increased three-fold. We take the opportunity of expressing our gratitude to the brethren who have faithfully assisted us in proclaiming the Truth since our last report, viz.: December 9th, 1928, bro. W. R. Jeacock visited us and lectured on "Palestine, Russia and Britain"; December 16th, bro. I. P. Evans lectured on "Salvation"; December 23rd, the writer lectured on "Eternal Life"; December 30th, bro. H. Kirton lectured on "Is Providence at work in the World?"; January 6th, 1929, bro. F. C. Wood lectured on "Man, the Direct Creation of God"; January 13th, bro. J. T. Warwick lectured on "Doomed Governments"; January 20th, bro. S. Burton (Dunstable) lectured on "The Kingdom of God"; January 27th, bro. L. J. Walker lectured on "A Royal Marriage." We are pleased to say that one or two interested friends attended the lectures. We were very pleased, also, to welcome sis. Wood and sis. Burton. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays, 8 p.m. It is with much sorrow we record the loss of our bro. C. Rabone, who had been ill for some time past and fell asleep on January 8th; he was a sterling example of patience under much suffering. Although he had been in the Truth only a few years, he had endeared himself to us all on account of his earnestness and sincerity. He was laid to rest in Yardley Cemetery on January 11th, bro. D. Jakeman of Dudley doing what was necessary at the graveside. We sorrow not as others who have no hope, especially because we are so very near the time when we shall see him again in the land of the living. Since our last report, we have had much pleasure in welcoming the following visitors to the Table of the Lord: —bro. Mitchell, of London; bro. T. Phipps, of Great Bridge (who both gave us encouraging exhortations); sis. Deane, sis. Southall, Snr., and sis. Phipps, of Great Bridge, and bro. Palmer, of Leamington. Sis Martin, of Los Angeles, whose company we have much enjoyed for some months, is returning in the course of the next few weeks. Our sister's experiences in Birmingham will enable her to testify to those of like precious faith in the U.S.A. of the wisdom of our stand for the purity of the Truth. Many are the evils of compromise and formality, especially prevalent in this city of large meetings; consequently, not only is the sense of responsibility to divine obligations deadened, but our experience in regard to heresy and fellowship is that what is at

first tolerated is finally defended and taught. Truly, "a little leaven leaveneth the whole lump." On Good Friday, March 29th, we purpose (God willing) having a Tea and Fraternal Gathering in the Shakespeare Rooms, Edmund Street, and we extend a hearty invitation to all brethren and sisters in fellowship who can make it convenient to attend. Tea at 4.30, after-meeting 6 o'clock. Will those intending to come very kindly let us know, so that we may provide adequate refreshments. —W. SOUTHALL, Rec. Bro.

BLACKHEATH (Staffs). —Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lectures, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We are glad to record that Miss WINIFRED MAY PRICE was immersed on Wednesday, December 19th, and received the right-hand of fellowship on Sunday, December 22nd. We are encouraged by this addition to our number; our new sister, although young in years, has shown a consistent spirit in following up and taking heed to the things written, and was therefore able to give a good confession, leaving us in no doubt about her understanding of the things concerning the Kingdom of God and the name of Jesus Christ. We are indebted to the Dudley (Scott's Green) ecclesia for their assistance in arranging the immersion. On Saturday, February 2nd, we had our annual Sunday School Tea. The children did their best to make it an enjoyable evening, reciting and singing, and we listened to two upbuilding addresses by brethren D. C. Jakeman and W. Sidaway. —C. F. POWELL, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m. Since our last intelligence we have had the company of bro. Emlyn Jones, of the Brighton ecclesia, on December 23rd, when he greatly refreshed and encouraged us by the faithful word of exhortation which he gave at the Breaking of Bread. Bro. Emlyn is a brother in the flesh to the writer, and it is such great joy to us that yet another of our family, bro. Glyndwr Jones, has put on the saving name; may God in His mercy grant that by His grace we may all attain our object—the Kingdom of God. Sisters Ellis and Jones, of the Rhondda ecclesia, have also paid us a visit. —GOMER JONES, Rec. Bro.

DUDLEY. —Scott's Green. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. We are pleased to report that Miss GLADYS SHAW (daughter of bro. and sis. Shaw) and Mr. SMITH (husband of sis. Smith) were baptised into "the Name" on January 9th. We trust that our new brother and sister will run the race faithfully, casting aside every weight so that they may gain the "coronal wreath" in THAT DAY. — Faithfully your bro. —FRED H. JAKEMAN, Rec. Bro.

HITCHIN. —"Eureka," 61, Radcliffe Road. Breaking of Bread: First Sunday in month, 5.30 p.m.; other Sundays, 6.30 p.m. M.I.C., Thursdays, 8 p.m. With the approach of spring, we are changing the times of our meetings as shown above, and hope they will be convenient for brethren and sisters within visiting distance, as we are always pleased to have the company of other travellers on the narrow way. —HERBERT S. SHORTER, Rec. Bro.

LEAMINGTON SPA. —36, Warwick New Road. Since our last report we have again received encouragement in that bro. Leigh Feltham (son of the writer) is now convinced that we must not go to law before the unjust against anyone, and sees the necessity of standing aside from those who teach otherwise. We have received him into fellowship. When other questions arise, as they will do, to try our faith and obedience, we can only pray that our path may be as clearly indicated as in this matter. It will certainly be so if we keep our personal desires in subjection to the written word. —(Mrs.) A. M. FELTHAM.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture» 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are very pleased to report the obedience of one of our Sunday School scholars, REGINALD VICTOR DAVIES (son of sis. Davies), who was immersed on January 20th. We pray our young brother will continue to grow in grace and in the knowledge of the ways of the Lord, so that he may be found patiently waiting when

the Master appears. We have also gladly assisted the Putney ecclesia by baptising, on the same day, Mr. ARTHUR CHARLES DRAPER and Mrs. ELSIE WINIFRED DRAPER (his wife), who found the Truth by attending our Battersea Mid-Week lectures. We regret to lose the company of bro. Norman Hodge, who has returned to Plymouth. At our quarterly Business Meeting, held on January 10th, it was our painful duty to withdraw from two of our number, viz.: sis. E. A. Robinson and bro. H. Milner. Bro. Milner, who attended the meeting, admitted in the hearing of all present that he had been re-baptised into one of the sects of the apostacy, whilst sis. Robinson has endorsed the views of the Christian Scientists. We pray that all brethren and sisters who have known this brother and sister will lose no opportunity of trying to bring them back to a correct understanding and appreciation of the uncorrupted Truth as it is in Jesus. We have been pleased to welcome the following visitors at the Table of the Lord: —bro. and sis. Finch (Seven Kings), bro. Manktelow (Redhill), sis. Mary White (Purley), sis. Allen (Luton), bro. and sis. Strawson (Nottingham), bro. Buck (Ealing), bro. and sis. Draper (Putney). —P. L. HONE, Asst. Rec. Bro.

LONDON (Holloway). —Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. 11 a.m. Since last report we have had very encouraging and upbuilding meetings. We have had the pleasant company at the Table of the Lord of bro. and sis. Headen, of St. Albans, bro. and sis. K. Jackson, of Bournemouth, and sis. Fletcher, of Clapham. —GEO. H. DENNEY, Rec. Bro.

LONDON (Holloway). —Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. 11.15 a.m. Since last report we have lost the company of bro. Walter Winston, who has removed to Hayes, and will now meet with the brethren at West Ealing, to whom we lovingly commend him. On the other hand, we have gained bro. and sis. G. F. King, bro. D. L. Jenkins, sis. A. Garratt and sis. W. Irving, who have found themselves able to accept the position we hold in regard to the doctrine of fellowship and present-day breaches thereof, and have therefore joined us. We have had the company on several occasions of sis. Ivy Stokes, of Clapham. —GEO. H. DENNEY, Rec. Bro.

LONDON (Putney). —Scouts' Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. It is with great pleasure we announce that two more have been brought into the glorious light and liberty of the Truth, ARTHUR CHARLES DRAPER and his wife, ELSIE WINIFRED DRAPER, having been immersed on January 20th last. Our earnest prayer is that they may continue faithful to the end and receive the prize of life eternal. Our bro. and sis. first came into touch with the Truth at the week night lectures given at Battersea by the Clapham brethren, and upon settling in Putney continued their studies by attending our Sunday lectures. Our thanks are given to the Clapham ecclesia for their help in baptising our bro. and sis. We are glad to report that our lectures have been well attended by strangers, and we have at least one who is deeply interested in the things of the Truth. —A. CATTLE, Rec. Bro.

LONDON (West Ealing). —Scout Hall, Drayton Bridge Road, West Ealing. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are pleased to record the following additions to our meeting: —bro. W. Winston, late of Holloway Road meeting, and bro. and sis. M. Joslin. Bro. and sis. Joslin are from the North London meeting, and have been welcomed in fellowship after a satisfactory interview. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. Lecture, 1 p.m. Sunday School, 2.45 p.m. Thursdays, 8 p.m. We reported in the January intelligence the application for baptism of Mr. ARTHUR BRETT. It is with pleasure we announce now that, having satisfied the brethren of his knowledge of the Gospel, and his wholehearted desire to become united to Christ, we gladly assisted him to do so on December 16th, 1928. It is our sincere desire that, having entered the race for life, our new brother will indeed "run" well, and at the end receive the happy welcome that awaits the successful "runner" at the hands of the Lord Jesus. Our election of serving brethren for 1929 is now over, and as we have now six speaking brethren we propose, God willing, to reserve two Sundays per month for brethren of our own ecclesia to carry on the Lord's work of strengthening the brethren and enlightening the alien. It may be in this we shall lighten the work a little for some of our London brethren, particularly those of the Clapham ecclesia, who help many

small ecclesias week by week with speaking brethren, who already have much to do in the vineyard. Brethren and sisters who broke bread with us during the month are bro. and sis. Brooks, sis. E. Moorhead and bro. James (all of Clapham). —A. H. PHILLIPS, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. Our Heavenly Father has greatly blessed the labours of the brethren here in giving us abundant "increase." We have to record that there have been three immersions during the month, viz.: —MARJORIE DOREEN CRAWLEY (age 15) and ELIZABETH MARY BRETT (age 15), who were baptised on the same day, January 19th, and NELSON JOHN GAMM (age 21, formerly Church of England) on January 30th. In the case of the two sisters our pleasure was intensified in that the parents of both are members of our meeting, and further, from the fact that both were scholars in our Sunday School from early childhood. Thus our teachers were specially encouraged in seeing this reward for their patient teaching. Altogether there have been six immersions from our small Sunday School. It is the earnest desire of us all that they and our new bro. Gamm "may each from his Lord receive the glad word, well and faithfully done! Enter into my joy, and sit down on my throne."—A. H. PHILLIPS, Rec. Bro.

MARGATE. —Thanet Club and Institute, Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 7.30 p.m. Greetings in our Lord's name. We are thankful to our Heavenly Father that we are able to keep the light burning here. We would also like to thank our brethren from Avondale Hall for their valuable help and encouragement. We have great hopes of an increase in our membership, and with our Heavenly Father's blessing we hope to maintain the witness to the Truth in this town. We have also received encouragement by visits from bro. Bishop, of Seven Kings, and sis. D. Crumplen, of Avondale Hall, at the Lord's table. —A. E. NEWMAN, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. It gives me much pleasure to report that bro. G. Morse and sis. D. Hillman, of Swansea ecclesia, having found employment in this town, have become members of this ecclesia, and we extend a hearty welcome to them. I am also pleased to say that we have decided to commence an Eureka Class on Wednesday evenings, commencing at 7 p.m. from which, with God's mercy and blessing, we hope to derive much profit and encouragement in the Master's service. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. HUNTINGDON STREET SCHOOLS. Tuesdays: Eureka Class, 7.45 p.m. Wednesdays, 7.45 p.m. Our next fraternal gathering is arranged (God willing) for Easter Monday, April 1st, Tea 4 o'clock, Meeting 6 o'clock. Subject: "Thy word is a Lamp unto my Feet," divided as follows: —The Light of the Word in Old Testament Times, in the Apostolic Age, and in the Latter Days. Brethren and sisters are cordially invited. Sis. Evelyn Farmer of this ecclesia is now in the Hahemann Convalescent Home, Westcliffe, Bournemouth, and will be pleased to receive a visit from brethren and sisters. The lectures demonstrating the infallibility of the Books of the Bible are being attended with interest. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m., at Werneth Hall Road. On January 26th we held our annual gathering in connection with the Sunday School. The evening meeting was spent in listening to the scholars reciting from the Psalms, and also two addressed on God in Nature and God in the Bible, after which prizes, consisting of works on the Truth, were awarded to the scholars for work done during 1928. The school is making progress and we have been able to form a Senior Class, where the first principles of the Truth are set forth, and which we invite interested strangers to attend. Recent lectures have been by brethren Hey worth (Whitworth), R. Turner (Pemberton), and by our own brethren. —A. GEATLEY, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread, 2.45 p.m.; Lecture, 6 p.m. Wednesdays, 7.15 p.m. Our Sunday School Tea and Prize Distribution was held on New Year's Day; the children being engaged in playing games and recitations, and selections from "Under the Palms" were rendered by the older scholars. Bro. Geatley of Oldham was present and added to the happy event by speaking to the children from charts on valuable lessons, and bro. Mandale of Liverpool presented the prizes; a very enjoyable time was spent. We commenced the first of our series of monthly lectures in Billinge on Wednesday, February 23rd; bro. Mandale of Liverpool being unable to fulfil his appointment as speaker through sickness, bro. J. Silcock of this ecclesia ably filled the gap. The attendance of the stranger was very disappointing, but we are not discouraged and still hope to make known the Truth to our neighbours. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: Sunday School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We held our usual Tea Meeting on Boxing Day. Tea was served at 5 p.m., and the evening was devoted to a series of short addresses based on Hymn 163, as follows: (1) "Wake, Brethren, Wake"; (2) "Watch, Brethren, Watch"; (3) "Work, Brethren, Work"; (4) "Pray, Brethren, Pray"; the speakers being brethren G. Brett, W. Gruitt, P. Mitchell and A. Sandy. The Chairman (bro. W. Finnemore) concluded with an address on "Praise, Brethren, Praise." A good number of brethren, sisters, friends and children attended, and an enjoyable time was spent. Our numbers have been increased this month by the addition of bro. Norman Hodge, who has returned from London and transferred from the South London (Avondale Hall) ecclesia, and sis. C. A. Philpotts, who has been received in fellowship after fully endorsing the stand which we have made for purity of fellowship. Our sister, who has recently come to reside in Plymouth, was formerly in fellowship with North London. We are pleased to welcome these additions to our ecclesia, which now numbers 37. On Thursday, January 31st, we continued our series of special week-night lectures, when bro. J. Widger spoke upon the subject "Nebuchadnezzar's Image—A Forecast of the World's History in Symbol. The Coming Descent of the 'Little Stone,' and the Overthrow of all Human Government." We advertised by means of special notices in a local paper, but the weather was very rough on the evening of the lecture, which naturally resulted in a slack attendance, to our great disappointment. However, we are hoping for better results at our next effort. We purpose (God willing) holding an ecclesial and Sunday School Tea on Good Friday, in connection with the annual prize distribution, and invite the company of all brethren and sisters in fellowship who may be in the district on that date. Will recording brethren and others please note change of recording bro., and address all communications to the undersigned, at 169, King Street, Plymouth. —HUBERT R. NICHOLLS, Rec. Bro.

REDHILL. —Rees Rooms, Warwick Road. Sundays: 11.15 a.m., 7 p.m. Bible Class (at 65, Frenches Road), Wednesdays, 7.30 p.m. We are pleased to report that the Redhill and Earlswood ecclesias amalgamated as from January 9th last. The ecclesia is looking forward to a Lantern Lecture to be given by bro. F. G. Jannaway on "A Visit to the Jewish Colonies in Palestine," which has been arranged for Monday, March 11th, at 8 p.m. in the King's Hall, Colman's Institute, London Road, Redhill. The attendance of brethren and sisters from surrounding ecclesias will be welcome, and we trust the Divine blessing will rest upon this effort to call attention to the wonderful work of God in these last days. —A. T. ABBOTTS, Rec. Bro.

ST. ALBANS. —11, Victoria Street (next to Public Library). Sundays: 11 a.m. and 6.30 p.m.; Bible Class, 8 p.m. We are pleased to be able to announce that we have obtained a more suitable room for our meetings, and shall commence meeting as above from March 3rd. Will brethren and sisters please note this change of address. We lose sis. Milroy, who has transferred to Redhill. The undersigned has been appointed Recording Brother. —F. R. WRIGHT, 52, Handside Lane, Welwyn Garden City, Herts.

SEVEN KINGS. —No. 1, South Park Crescent, Green Lane, Seven Kings. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. With gratitude to our Heavenly Father, we rejoice to say that arrangements are now

complete for our removal, if the Lord will, to a new room at the address above, where we hope to hold our first meeting on Sunday, February 24th. Being a fair distance from the main road, we shall not be troubled with the noise of traffic, which is greatly disturbing where we are. The new meeting-place is about five minutes' walk from Seven Kings Station (L. & N.E.R.), and about ten minutes' ride from Ilford Broadway by 'bus (125, 145 or 148, alighting at the Austin Timber Factory—about a stone's throw from the new address), or by any eastward bound tram, alighting at "The Cauliflower" Hotel, taking the turning opposite (Highbury Gardens), from which a few minutes' walk in a straight line leads to the place. Sis. Gadsby of Clapham was a welcome visitor at the Table on January 20th. — W. J. WEBSTER, Asst. Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m.; School and Bible Class, 3 p.m.; Breaking of Bread, 6.30 p.m. We have to report the loss by removal to Newport of bro. George Morse and sis. Doris Hillman, who having obtained positions in that town will in future become members of the Newport ecclesia. They were regular and faithful members of our ecclesia and we shall miss them very much. We are sorry to report also the death of our dear sis. Behenna, who fell asleep in Christ on January 11th at the ripe age of 89 years; her love and zeal for the Truth was steadfast until the end. She was one of the oldest Christadelphians in this district, being immersed during the visit of Dr. Thomas to this country over 65 years ago, and often ministered to his and bro. Roberts' comfort at that time. Her probation has been a long one, and her hope was brighter at the end than the beginning, an example for all to follow. She was laid to rest on January 15th at the Mumbles Cemetery in the presence of a number of brethren and sisters, bro. J. M. Evans, of the Clapham ecclesia, jointly with the writer doing what was necessary at the graveside, by the special request of our sister often expressed during her long illness. —JAMES HENRY MORSE, Rec. Bro.

WELLING (Kent). —Scouts' Hall, Warwick Road (opposite Danson Park). Sundays: Breaking of Bread, 2.45 p.m.; School, 4.30 p.m.; Lecture, 6.30 p.m. We shall be holding, God willing, as previously announced, our annual Sunday School Tea and Prize-giving, in the Scouts' Hall, on Saturday, March 9th. Tea 4.30 p.m. sharp. After-Meeting 6.30 p.m. Address by bro. W. Webster (Seven Kings ecclesia) and Prize Distribution. We shall be pleased to welcome any brethren and sisters in fellowship who can be with us on that occasion. —G. L. BARBER, Rec. Bro.

CANADA

HAMILTON (Ont.). —Pythian Hall, Jackson Street West, Memorial Service 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Bible Class, Thursdays, 8 p.m. Since our last report we have been visited by bro. and sis. W. Biggar and daughter, of New Jersey, who were on their way to Los Angeles; bro. Biggar gave us stirring words of exhortation, and we all enjoyed their visit. Once again we have been permitted to assist another of Adam's race to put on the saving Name in Baptism, MARTHA CARSON MITCHELL (18), who, on October 19th, after a good confession, was baptised into Jesus. Our sister was a member of the Sunday School. This causes a feeling of thanksgiving and gratitude to God, who has blessed our efforts. May she run the race faithfully to the end and gain the prize, eternal life. We have had the company of the following, who have assisted us in the proclamation of the Truth: brethren C. Styles (Brantford), G. Gibson, Beasley (Toronto), Hall (London). We thank our brethren for their words of exhortation and encouragement. We are pleased to welcome back into our midst sisters Turner and Addie Turner, who have removed from Grimsby to Hamilton. On the other hand, we are sorry to lose bro. Duncan McDermid, who has returned to Miami, Florida. It is our sad duty to report the death of sis. Martha Kennedy, who fell asleep in Jesus on November 18th, after a long illness. She was laid to rest in the Hamilton Cemetery, near her husband, bro. Benjamin Kennedy, who was killed on the railway some years ago; They now await the resurrection morn. Bro. J. P. Vibert conducted the service, and spoke very appropriate words at the graveside, a number of brethren and sisters being present. Our sympathy is with those who are left to mourn her loss. We have welcomed to the Table of the Lord the following: brethren Farr, C. Styles (Brantford), Beasley, and Gibson; bro. and sis. Wm. Pole, sis. Islay Holt, bro. W. Green (Toronto),

bro. and sis. Hall (London), bro. Debeau (Montreal), bro. and sis. Biers (Rochester, U.S.A.), bro. and sis. W. Biggar (New Jersey, U.S.A.). —E. D. COPE, Rec. Bro.

HAMILTON (Ont.). —Pythian Hall, Jackson Street West. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Bible Class, Thursdays, 8 p.m. On December 27th, 1928, the Sunday School held their entertainment and prize-giving. The children entertained the brethren and sisters with singing, recitations and music, after which Lantern Slides were shown depicting the Life of the Apostle Paul, and also the Creation. A very pleasant evening was spent. On New Year's Day we held our Fraternal Gathering, being joined once again by the Brantford ecclesia (Maccabees Hall). A large number of brethren and sisters were present, including visitors from London, Brantford, Toronto, Montreal, Guelph, Rochester and Buffalo, N.Y. About 80 sat down to luncheon, which was served for visitors at 12 o'clock. At the afternoon meeting, three addresses were delivered on "Lessons from the Ecclesias of the First Century"; by brethren H. W. Smallwood (Toronto), "Rome"; D. Gwalchmai (London), "Corinth"; J. D. Baines (Montreal), "Philippi." The brethren brought out many beautiful thoughts and lessons for our upbuilding and encouragement. One hundred and sixty brethren and sisters sat down to tea at 4.30 p.m., which was followed by an address by bro. F. Marlett (Brantford), on "The Ecclesia at Thessalonica: Its Work of Faith and Love, Patience and Hope in waiting for the return of Christ." With profound regret we announce the death of our beloved sis. Martha E. Baldock, who fell asleep in Jesus on December 31st, after an illness of five weeks. Our sister will be greatly missed, being one of our Sunday School teachers and greatly attached to her scholars and loved by all the brethren and sisters of the ecclesia. She was strong in the faith, gentle and very patient, and now awaits the resurrection from the dead at the coming of our Lord Jesus Christ. She leaves a young son and daughter, and our sympathy is with those who are left to mourn her loss. Our sister was laid to rest beside her husband in the Brampton Cemetery; many of her relatives and friends gathered at the graveside, to whom bro. J. P. Vibert spoke suitable words. We are very glad to have among us once more bro. Andrew Fotheringham and sis. Olive Vibert, who, through illness, have been absent for a long time, but are now restored to health, for which we thank our Heavenly Father. We are sorry to report withdrawal from bro. Andrew Kennedy, who has united himself with those who uphold the false teachings of bro. Strickler. —E. D. COPE, Rec. Bro.

LONDON (Ont.). —Orange Hall, 388, Clarence Street. Sunday School and Mutual Improvement Class, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Wednesdays: 8.15 p.m., at the homes of the brethren. Since last writing it is with pleasure we report that four more have put on the sin-covering Name of Christ in the waters of baptism. On January 3rd, 1928, Mr. and Mrs. HARRY GWALCHMAI (bro. and sis. of the writer) and Miss M. SMITH, and on May 15th, Mr. WM. CLARKE (husband of sis. Wm. Clarke). We hope and pray they will run the race successfully and be saved. It is with sorrow we report the resignation of bro. and sis. A. Percival, who are now in fellowship with some "speaking perverse things to draw away disciples after them." It is also with sorrow we announce the death of sis. Ferrar (mother-in-law of bro. Robson), who died on November 29th. She was laid to rest in Mt. Pleasant Cemetery. Bro. Gwalchmai, Snr., did what was necessary in calling the attention of the assembled friends to the hope of our deceased sister. She now sleeps, awaiting the Master's return. We held our Fraternal Gathering on Thanksgiving Day, November 13th, and a large number of brethren and sisters were present from other cities. We had very enjoyable and beneficial meetings, the theme of the addresses being "God's Building." We wish to thank bro. Gibson of Toronto, bro. Vibert of Hamilton, bro. Marlett of Brantford, and bro. Baines of Montreal for their words of exhortation and comfort; also brethren Beasley of Toronto, Dowling of Worcester, Sparham of Hamilton, and Shaw of Detroit, for their labour of love. We have lost by removal sis. Nellie Smith to Vancouver. Visitors have been bro. and sis. D. Percival, sis. Nellie Percival, bro. Sparham, sis. Percival, Snr., of Hamilton, sis. Irene Beasley, sis. Jos. Beasley, bro. Jackson, bro. and sis. McCharles, sis. Smallwood of Toronto; sis. Simms, (Guelph), bro. Bartlett (Canton, Ohio), bro. and sis. Allen, bro. and sis. L. Hedden, bro. and sis. Higham of Detroit. We welcome all those who meet on the basis of fellowship upheld by the Berean. —W. D. GWALCHMAI, Rec. Bro.

TORONTO (Ont.). —Kimbourne Hall, 1484, Danforth Avenue. Sundays: 11 a.m. and 7 p.m. Since our last report, a large number of our brethren and sisters have had the pleasure of attending Fraternal

Gatherings at London and Hamilton. We take this opportunity of expressing our appreciation to the members of both ecclesias for the programmes provided. We have been pleased to welcome the following visitors: —bro. John Gordon of Richard, Sask., bro. and sis. Tinker of Montreal, Que., sis. Ivey Howard of London, Ont., sis. Holt, Snr., of Hamilton, Ont., and sis. Nellie Cockie of Fostoria, Ohio. Sis. Cockie is a former member of this ecclesia, but is now living in isolation. We have also had the pleasure of the company of brethren J. D. Baines of Montreal, Que., and Edgar Round of Los Angeles, Cal., who gave the word of exhortation in the morning and lectured in the evening; we appreciate their labour of love in the Master's service. Our annual Sunday School entertainment has been delayed on account of so much sickness among us, but is now being planned for Thursday, February 7th. We regret to announce our withdrawal from bro. Geo. Swanborough on account of his resigning from the ecclesia without legitimate grounds. Should any brethren or sisters arrive in Toronto without previous announcement, the writer would be glad to have them telephone from the Union Station. The number is Hargrave 9980. —GEO. A. GIBSON, Rec. Bro.

UNITED STATES

CANTON (Ohio). —Eagle Block, Corner Market Avenue and 6th Street S.W. Sundays: School, 9.15 a.m.; Breaking of Bread, 10.15 a.m. We are pleased to report several additions to our numbers, two by the removal of bro. and sis. Edward Inman from Jasonville, Ind., to this place, where, having secured suitable employment for the time being, they hope to remain; another two gained were THELMA INMAN (15), daughter of bro. and sis. Geo. Inman, and SUSIE MILLER (14), daughter of bro. and sis. John Miller, who were immersed on December 14th, after a good confession of the things of the Kingdom and the Name of Christ; we trust they will remain faithful to their early choice, and finally receive the crown of life that will never fade away. Bro. Ed. Wolliscroft and sis. Ellen Ward were united in marriage last November and have gone to reside at Warren, Ohio, but wish to remain affiliated with this ecclesia and to meet with us as often as convenient for them to do so. They have our best wishes in their new relationship, and we trust they will be true helpmeets to each other in the race for eternal life. Our Sunday School Christmas entertainment was held on the evening of December 25th, a pleasant programme was rendered by the children, and prizes were given for merit and attendance, after which refreshments were served to all present. Visitors around the Table of the Lord: bro. James McAuslin of Rocky River, and sis. Jentsch, Akron, Ohio. —P. PHILLIPS, Rec. Bro.

CHICAGO (Ill.). —811, Capitol Buildings. Sunday Meetings, 10.45 a.m. We are happy to announce the addition of two more aspirants for eternal life: Mr. GLENN ELSWORTH RICHARDS and his wife, ADA LOVELLA, son and daughter-in-law of our bro. and sis. Richards. They were immersed on December 1st. Our new bro. and sis. will make their home in Peoria, Illinois, meeting with us as frequently as possible. Sis. Mullin of Jasonville, Indiana, is once more in Chicago and is meeting with us. —FRANK COVERLEY, Rec. Bro.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays: 10 a.m., 7.30 p.m.; and Wednesdays, 8 p.m. (home to home). It is with pleasure and thankfulness we report four more immersions: —MARY ALLAN, daughter of bro. and sis. J. Allan, Snr., ASHLEY and FRED HIGHAM, sons of bro. and sis. W. Higham, and GILBERT GROWCOTT, son of bro. and sis. G. Growcott. We trust they will endure to the end, and so receive the crown of life. Bro. Herbert Styles from Brantford, and bro. H. Reed of Jasonville have come to Detroit to reside and now meet with us. Bro. Charlton Dixon, formerly of Jasonville, has also joined our company. Bro. and sis. Gadberry of Jasonville were here for an extended visit, but have now returned. Bro. Paul Cala, formerly of Buffalo, was received by us, after interviews concerned mainly about questions of latter-day controversy; he has departed, however, at short notice; we shall be glad to have news of him from brethren and sisters he may meet. Bro. McKee and sis. Blake have been united in marriage, with our prayers for their well-being, and hopes for their acceptance at the marriage supper of the Lamb. On January 1st, we held our annual Fraternal and Sunday School gathering, 50 only being present; the weather having suddenly become very severe. Our visitors since last intelligence have been: sis. Esther Hickman, sis. Florence Hickman, sis. Grace Livermore, bro. Edmison and bro. Marlett of Brantford, Ont; bro. B. J. Dowling,

en route home from a tour in the West; sis. Hedden, bro. and sis. Phillips, bro. Marshall and bro. D. Gwalchmai, of London, Ont.; bro. L. Sparham, of Chatham, Ont.; sis. Tinker, of Montreal; bro. and sis. Taylor, of Saginaw. Bro. Edmison gave the word of exhortation on one of his visits. Brethren Marlett, Gwalchmai and Dowling all exhorted in Detroit on the Sunday morning, and then lectured at Windsor in the evening in connection with a special effort we are making there, and which extends (our Father permitting) by monthly stages until June. We are glad and appreciative of these opportunities. If they do not create the public impression we would wish (in these days of unresponsiveness to "the Word"), they are nevertheless the means of strengthening our hands and our faith in the things so surely believed among us. —G. GROWCOTT, Rec. Bro.

WORCESTER (Mass.). —Foster Hall. Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Bible Lecture, 7 p.m. On bro. Dowling's return from his tour of the Continent, an ecclesial reception was tendered him and an address of welcome was read and presented by bro. Fred. L. Jones, and a very enjoyable evening was spent, bro. Dowling giving a brief account of scenes and incidents on his journey. During his visit to Los Angeles, California, bro. Dowling was the guest of bro. and sis. Edgar Round of Pasadena. Bro. Round has very happily just made a return visit to Worcester, spending almost a week in this vicinity. On the day of his arrival here a goodly number of the brethren and sisters assembled at the home of bro. and sis. Jones, when bro. Round gave a very fine address on the daily readings, emphasizing steadfastness, purity and patience. On Sunday evening, bro. Round delivered a very interesting Bible Lecture in Foster Hall, entitled "The Holy City, the New Jerusalem." A good audience listened with rapt attention throughout. The brethren and sisters here enjoyed his visit greatly, and all are hoping that Worcester may be favoured with his presence again shortly. —A MARSHALL, Asst. Rec. Bro.

WORCESTER (Mass.). —Foster Hall, 2, Foster Street, corner of Main. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Bible Lecture, 7 p.m. Bible Class, Wednesdays, 8 p.m. On December 23rd, we held our annual Sunday School entertainment, which is growing year by year in numbers, interest and importance. A large number of brethren and sisters and interested friends were in attendance, together with a goodly number of visitors from Boston and other points, whose presence added greatly to the pleasure of the occasion. Dinner having been partaken of, the scholars engaged in singing, recitations and readings, after which "Behold the Bridegroom Cometh" proved an excellent opportunity to illustrate the "welcome that awaits the victory gained" by those who are found watching. After refreshments were served, "Rebekah at the Well" proved to be a well-spring of pleasure, while distribution was made of prizes to the children for the year's work. During the past year we have been gladdened by the assurance that a number of comparatively nearby ecclesias, which some had regarded as possibly neutral, were heartily in accord with the stand so many have taken for purity of doctrine and fellowship. All having struggled arduously and patiently, but without success, in efforts to induce the Temperance Hall and kindred ecclesias to adopt the scriptural attitude toward those teaching heresy, and having exhausted all reasonable efforts in vain, it becomes the scriptural duty of all such faithful ecclesias to make it known to all men that our united attitude toward those who countenance error must be the same as that toward those who teach error. The definite assurance of such a purpose is mutually beneficial to each and all who stand for Bible Truth. We are pleased to have our sis. A. Sharp with us again. She was among the few who left us when we withdrew from the Temperance Hall ecclesia. Recent visitors at the Table have been brethren George Strong and Robert Wilson, of Boston; Dr. G. H. Gillander, of Brookfield; John Sommerville, of Ariel, Pa.; and sisters Thompson, Jackson, Wilson, Lumley, and Strong, of Boston, Johnston, of Forestville, Conn.; and Mabel Fenn of Jersey City. Bro. Wilson gave the word of exhortation. —A. MARSHALL, Asst. Rec. Bro.

ECCLESIAS IN THE UNITED STATES AND CANADA.

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. S. Ricketson.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 701 Wellington Street.
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.
Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.
Carlton, Texas. —S. S. Wolff.
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.
Forestville, Conn.—Adam Johnson, 110 Central Street.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
Glendale, Pa. —T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Ariel.
Hebron, Texas. —J. Lloyd.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Lansing, Ohio. —A. P. Ruthem, Bridgeport, Ohio. Route 2, Box 142.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th St., Newark, N.J.
Pomona, Cal.—Ernest Irwin.

Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
Post City, Texas. —A. W. Greer.
Robert Lee, Texas. —James Greer.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. —R. O. Greer.
Santa Barbara, Calif.—W. S. Davis, 310—5th Avenue
San Saba, Texas. —S. H. Farr.
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.
Scranton, Pa. —See Glendale.
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

Notes.

SEVEN KINGS FRATERNAL GATHERING. —Will the brother who by mistake took away the wrong umbrella (silver mounted, and in new condition) after the above meeting on 9th February, kindly communicate with bro. S.G. Warwick, 47 Brockwell Park Gardens, Herne Hill, S.E. 24.

CANADA ECCLESIA (B). —Your sympathetic contribution sent to bro. F.G. Jannaway, to be used at his discretion, has been applied to the fund from which out-of-work mining brethren have been assisted, and of which bro. J. Bellamy is the treasurer.

ACKNOWLEDGMENT. —Will the many brethren and sisters who have expressed their thanks for, and appreciation of, the Berean, when sending subscriptions and ecclesial news, please accept this acknowledgment. It is impossible to write to each one personally. Their encouragement is very helpful.

THE TRIAL. —Our notice last month has brought several requests for a copy of this book, but no information of any for disposal. It shows the brethren have taken to heart the exhortation in Proverbs xxiii. 23; but should anyone come across or hear of a spare copy will they please let us know.

CHRISTENDOM ASTRAY FROM THE BIBLE—FREE LIBRARY EDITION—We have received an advance copy of a 40-page booklet, An introduction to the work entitled Christendom Astray, etc. which traces the history of this work of brother R. Roberts, and the subsequent placing of copies in 2000 Free Libraries throughout the world! A list of these Libraries is included in the above booklet, a copy of which will be forwarded free upon application to the publisher, bro. F.G. Jannaway, 99 Stockwell Park Road, London, S.W. 9.

BRIGHTON. —A sister has accommodation for brethren and sisters requiring a holiday in Hove. Two minutes from sea front. Terms reasonable. Address, Mrs. Barrett, 6 Waterloo Street, Hove, Sussex.

FELLOWSHIP. —There can be no true fellowship where there is not oneness of mind concerning divine things. The necessity of insisting upon this is seen by the statement of certain brethren who, in applying to the Clapham Ecclesia for fellowship, declared they were entirely with that ecclesia; but, in reply to questions, said they could neither endorse nor condemn the attitude of Clapham in standing

aside from the Birmingham ecclesia over the Pearce-Davis errors. This discloses a lamentable state of mind; because, if Clapham was wrong, how can right thinking brethren seek their fellowship? And, if Clapham was right, what is the position of those who “cannot endorse” their action?

THE BIBLE TRUE. —The Destruction of Sennacherib’s Army. (2 Kings xix. 35-36). “A most valuable version of the Bible story has been unearthed in recent excavations between Nineveh and Babylon, and has been acquired by the University of Chicago. The story is inscribed on six great tablets, and it tells of the incidents of the great western campaign which Sennacherib waged over Edom, Moab and Philistia, reaching Tyre and Sidon, but stopping short at Jerusalem, where a whole wing of the great army was stricken and perished.”—(The Children’s Newspaper).

FORTHCOMING TEA MEETINGS. —Birmingham: Good Friday, March 29th. Plymouth: Good Friday, March 29th. Luton: Easter Monday, April 1st. For Birmingham and Plymouth see Ecclesial News in this issue; for particulars of the Luton meeting write to bro. A.H. Phillips, 48 New Town Street, Luton.

WELLING. —The Welling ecclesia will hold (God willing) their annual Tea and Prize giving to the children at the Scouts Hall, Warwick Road, High Street (opposite Danson Park), on March 9th, and will welcome all brethren and sisters in fellowship. Tea at 4.30 p.m. sharp. After-meeting 6.30 p.m.

NOTTINGHAM. —The Fraternal Gathering on Easter Monday will be held in the Assembly Hall of the Constitutional Club. The Hall is just behind the General Post Office.

SOUTH LONDON FRATERNAL GATHERING. —Arrangements have been made for a fraternal gathering by the South London (Clapham) ecclesia at the Avondale Hall, Landor Road, Clapham, on Good Friday, March 29th. If the Lord permit, the afternoon meeting will commence at 3 o’clock, and will be devoted to an address to the Sunday School scholars, followed by the annual prize distribution. Tea will be provided at 4.30. The fraternal meeting in the evening will commence at 6.30, the subject under consideration being “The Great Cloud of Witnesses” (Heb. xii. 1). An affectionate invitation is extended to all brethren and sisters in fellowship. Full particulars can be obtained from bro. F.J. Button, 1 Hillsborough Road, East Dulwich, London, S.E. 22.

BRITISH MUSEUM. —The South London (Clapham) ecclesia Mutual Improvement Class will pay a visit to the British Museum on Saturday afternoon, April 27th, if the Lord will. There will be tea and a fraternal meeting in the evening. Details later from bro. F.C. Wood, 36 Danecroft Road, Herne Hill, S.E. 24.